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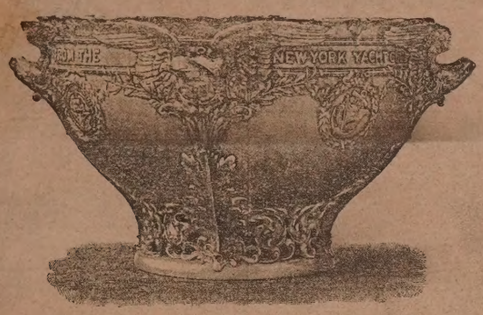

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The Living Church

Saturday, July 28, 1894

News and Notes

A WRITER in *The Overland Monthly* proposes a novel method of dealing with tramps. Each community, by his plan, is to be provided with a "Trampery," an enclosure in which all vagrants are to be coralled and kept at work, chopping wood or breaking stones, being provided with shelter and food. Let us have a trampery in every county. It is time that private citizens should be relieved from feeding, and railroads from transporting, the enormous horde of migratory beggars that infest the land even in the most prosperous times.

IT WILL BE REMEMBERED that President Carnot was assassinated at Lyons. The Archbishop of that city ministered to him in his dying moments, administered extreme unction and did all that a Christian priest could do. This Archbishop was at the time in disgrace with the Government. His stipend had been suspended for his opposition to the civil audit of ecclesiastical accounts. Now, however, the Republic has shown its gratitude by restoring his stipend and paying up all arrearages. Thus for once Christian charity has its reward.

CLERGYMEN invited to address denominational meetings, may find a suggestion worth heeding, in the recent action of a well-known rector who being asked to conduct the men's meeting in the Y. M. C. A. building, on a recent Sunday, proposed bringing his vested choir and holding the service of the Church. The offer was accepted and a congregation of about three hundred men joined heartily in the worship. Letting the Church speak for herself in this way, to those not familiar with her faith and work, is surely a "more excellent" method than conformity to the usages of the religious bodies, and, as in this case, will generally win appreciation. It is in accordance with the advice frequently given, of late, to make the Prayer Book a missionary.

THERE IS SOMETHING magnificent in the unshaken confidence of English Churchmen generally in the future. Notwithstanding the terms of the Welsh Bill, depriving the Church in the Principality of many thousands of pounds contributed by private donors even within a generation; and notwithstanding that the almost certain result of the successful spoliation of the Church in Wales, will be a similar attack upon the Church in the rest of the kingdom, the gifts of the faithful continue to pour in. It is now announced that the ancient bishopric of Bristol is to be restored. As in all other such cases the amount required for the endowment of the see, $10,000 a year, has been raised entirely by private subscription, with the exception of $1,000, which is to be transferred from the income of the Bishop of Gloucester to that of Bristol.

THE ARCHBISHOP OF YORK recently called together a synod of his clergy. It was the first gathering of the kind for three centuries. The synod convened in York Minster, Tuesday, July 3, and debated several important subjects, though undertaking no legislative action. Six hundred of the clergy were present, wearing their surplices. "Seven wise men of Hull" refused to attend and doubted the Archbishop's right to call such an assembly, to whom he replied with the "retort courteous", as follows: "A little more knowledge of the subject might, perhaps, have removed your difficulties. I can only regret that even seven of my clergy should decline to unite with six hundred of their brethren. When we meet before God in the Minster on Tuesday next, I trust you will remember us in your prayers."

THE MAYOR OF LEICESTER, England, who is a Jew, recently took part in the Sunday service in a Congregational church of that town. He read "the Lessons," portions of the Old Testament Scriptures selected by himself. Before proceeding with this part of the service, he reminded the congregation that it was unparalleled for a Hebrew to read the Lessons in an English Church, thus drawing admiring attention to his own liberality. *The Church Review*, referring to this, remarks that after all, the "liberality" would seem to be all on one side. These Christians meekly gave up the New Testament for the nonce, but the Jew did not compromise his principles, with perfect consistency he stuck to the Old Testament while "consenting" to officiate in a Christian place of worship.

THE WELSH FARMERS are said to be much surprised to discover on reading the Disestablishment Bill, that that part of their rent called the tithe is not to be abolished. According to the terms of the Bill, tithes must be paid just as before, only now they will no longer go to maintain the ancestral religion, but to such purposes as shall commend themselves to certain secular boards. The average farmer, it appears was, not greatly concerned about the destination of the tithes. If he must pay them, it is all one to him whether they go to support religion or something else. He wanted them abolished altogether. The Dissenting farmer was in favor of Disestablishment chiefly because he thought it would make an end of tithes, which he had been taught to believe were an unjust tax imposed by the State for the support of religion. He is now learning the difference between a tax and an endowment.

THE RESIGNATION of Dr. Vaughan as Master of the Temple, after a ministry of twenty-five years, is deeply regretted by a multitude of his friends. His powers as a preacher are said to be of the highest order, and his personal character exceedingly attractive. It is gratifying to know that his health is in a fair way to complete restoration after the long and dangerous illness of last spring. Canon Ainger who has been his colleague for many years has been appointed his successor. The Canon is best known as a "man of letters," especially in connection with his writings and lectures on Charles Lamb. An epigram of his which *The Church Review* says is worthy of immortality, is as follows: "The old theory," said the Reverend Canon, "was that man was made in the image of God; the new one is that God is made in the image of man." His appointment affords lively satisfaction in legal circles, from which the congregation of the Temple Church is chiefly drawn.

ONE OF THE PROVISIONS of the Welsh Disestablishment Bill prohibits the Welsh Church from further connection with the convocation of Canterbury; that is, the State, at the moment of professing to sunder the connection between the Church and the State, undertakes to limit the independent action of the Church. The Church in Wales has for many centuries formed part of the Province of Canterbury. If the motto is to be "a free Church in a free State," then surely the government has no more right to cut off that connection than [the government of the United States would have to dictate the limits of a diocese of the Episcopal or Roman Churches, or to interfere with any provincial arrangement that either of those Churches might see fit to make. We observe that the matter has been taken up by convocation itself, where the proposal of the government is regarded as a breach of the privileges of that venerable synod, more ancient by far than the English Parliament.

A NEW INDUSTRY has been set on foot in Palestine. A large amount of bitumen constantly rises to the surface, and floats about on the Dead Sea. Two sail boats have been taken to the Jordan, partly by way of the railroad from Joppa to Jerusalem, (to think of a railroad over such a route as that!) and floated down the river to the sea, where they are now engaged in collecting the bitumen for export to Europe. The British Consul at Jerusalem, evidently a man of enterprise, suggests that a steam launch and several lighters be placed on the Dead Sea to open up trade with the country of Moab, a country rich in cereals, fruit, and cattle. A great business might be done in transporting the produce of Moab to Jerusalem and the coast. We are reminded that when it was hard times in Judea many centuries ago, Elimelech, with his wife and sons, found refuge in Moab. It has always been a fertile and productive region, but without a foreign market on account of its isolation, and the disturbed condition of the country around.

THE LETTER of the Bishop of Salisbury to M. Fernand Dalbus, on Anglican orders, has attracted considerable attention. M. Dalbus recently published a book on the subject with the warm commendation of high Roman authority. Of course his object was to prove English orders invalid. Bishop Wordsworth's letter, written in French, is characterized as "a model letter," an able, lucid, and temperate exposition of the position of the English Church on orders and sacramental doctrine. I is remarkable for its conciliatory tone and its spirit of fraternal charity and good-will. The Roman Catholic papers refer to it with respect and one of them prints it in full, with a translation. Another says: "It breathes the kindly spirit of Christian charity, and affords hope of authoritative teachers in both Churches entering into friendly discussions which may ultimately lead to important results." Earl Nelson in *The Church Bells*, rejoices that an English bishop should have entered into friendly correspondence with a member of the French Church and recalls former cases of the same kind and old relations of affinity and cordiality between the two Churches.

REMARKABLE INSTANCES of longevity among the English clergy find mention from time to time in the Church papers. One of the most memorable was that of Dr. Routh, who died in his hundredth year. Eighty years of his life had been spent at Oxford, during sixty of which he was President of Magdalen. American ecclesiastics still surviving had from his own lips personal reminiscences of Bishop Seabury and the Scottish consecration in 1784, an instance of a tradition one hundred and ten years old, delivered at first hand to those who after that long interval can still repeat it as they heard it from a contemporary witness. So there were many in the middle of the second century who had talked with men who heard St. Paul preach 100 years before, and at the close of the century many who, like St. Irenæus, had had the very words of St. John repeated to them by companions of the aged apostle. But all modern instances of this kind are thrown into the shade by the case of a Greek priest of Thessaly, lately reported, who died at the age of 120, having been in Holy Orders 90 years, and all that time the pastor of a single parish. If he happened to be an intelligent observer, he must have been a very encyclopedia of historical and ecclesiastical reminiscences.

A SPECIAL MEETING of the English Church Union was held July 4th, at the Westminster Palace Hotel, under the presidency of Viscount Halifax, to consider the vexed questions of inspiration and the "Higher Criticism." It seems that many members doubted the wisdom of any attempt on the part of such a body as the Union to formulate a statement on such a subject. They agreed with Lord Halifax that the condemnation of criticism must proceed either from authority or from counter-criticism. The meeting, however, was convened on the requisition of the proper number of members, and was largely attended. In the end, the resolution offered by the principal agent in calling the meeting, was set aside. This resolution condemned all criticism of the Scriptures which tends (1) to throw doubt on "their substantial historical worthiness," (2) to impair their paramount authority in matters of faith and morals, (3) to impute ignorance, misapprehension, or error to the teaching of our Lord. For this was substituted, after discussion, by an almost unanimous vote, a statement of the traditional position of the Church, as laid down in the most recent authoritative declarations of the three great branches of the Catholic Church; the Articles adopted by the English bishops and clergy in 1562, viz. the "39"; the Orthodox Confession of the Eastern Church in 1672, in the synod of Jerusalem; the decree on this subject, of the Vatican Council of 1870. The general feeling seems to be that it is not criticism as such which is to be condemned, but unsound criticism issuing in incorrect results. The test of correctness for a Christian is harmony with the authoritative teaching of the Church.

The Church Abroad

The synod of York was held on Tuesday, July 3rd, the four-hundredth anniversary of the rebuilding of York Minster. In his charge the Archbishop recommended a closer study and frequent explanation of the Prayer Book, the due observance of fasts and festivals, the recitation of the daily offices, stricter compliance with the requirements of the Church, and, above all, the restoration of the sacraments to their rightful supremacy. Nothing short of a weekly Celebration should be the ideal of a faithful parish priest, "not necessarily with the desire that all should communicate so frequently, but that no one might be prevented from communicating if he so desired, and that at least the Divine service might be celebrated in obedience to the Master's command."

The Queen has approved of the appointment of Canon Ainger, late Reader at the Temple, to be Master of the Temple, in succession to the Dean of Llandaff (Dr. Vaughan). Canon Ainger was Reader at the Temple from 1866 to 1892, and was appointed a Canon-Residentiary of Bristol in 1887.

During the thirteen years he was Bishop of Rochester, Dr. Thorold received upwards of 100,000 letters, laid hands on 531 deacons and 548 priests, and confirmed 137,542 persons. He consecrated 62 new churches, re-opened 40 that had been restored, and formed 51 new district parishes, while college and school missions have been planted in all parts of South London, in what has been called "the diocese on wheels."

New York City

The church of the Holy Apostles, the Rev. Dr. Brady E. Backus, rector, has been placed in charge of the Rev. Isaac C. Sturges, during the summer outing of the rector.

Trinity parish is to have a new chapel building. It will be erected by John Jacob Astor, as a memorial of his father, and will be located on Madison ave., at the corner of 65th st.

St. Bartholomew's church, the Rev. Dr. Greer, rector, has added a new assistant priest to its clergy, in the person of the Rev. Braddin Hamilton, who for some time past has been a missionary in the city department of charities.

The Sick Children's Mission is doing a much larger work this season than usual, in consequence of the increase sickness resulting from the exceptional hardships of the poor during the past winter. The medical staff of ten has been increased to 15 for the purpose of meeting the unusual demands.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, the weekly conference of Church workers will be continued during the warm season. Mondays are devoted to a devotional gathering, and consultation regarding methods of work and means of meeting special cases. At a recent conference the problem of whether to help families of workmen engaged in a strike, was discussed, and opposed as involving the Church in aiding the strike.

At the Sheltering Arms Nursery an industrial school is conducted in connection with St. Michael's church. By last report 130 children were receiving instruction—100 girls and 30 boys. Many of the boys are taught cutting and sewing of garments for themselves, and once a week they have received lessons in carpenter work from Mr. Elias C. Noe. All the girls are taught the use of the needle, and in many instances the older girls make entire outfits for themselves. The girls at Little May Cottage learn also the arts of cooking and laundry work.

Summer at the East Side House is a busy season. The location on a bluff, commanding a fine view of the waters surrounding the city, makes the house cooler than are many centres of summer toil. Swimmers to the number of hundreds use the water front to take salt dips, and poor mothers and children swarm in the grounds for the benefit of fresh air near home. The body of gentlemen, who sustains the enterprise, of whom Mr. Everett P. Wheeler, of the Church Club, is president, has established a free library, an athletic organization, and other features calculated to promote social life of a healthy sort among the poor. A number of gentlemen volunteer to go into residence in turn, and to look personally after the management. More helpers of this kind are needed.

During the past year the work of the Home for Old Men and Aged Couples has gone steadily on. One of the chief characteristics of the institution is to prevent the separation of an aged husband and wife, which commonly takes place in other institutions, adding an element of loneliness and hardship. For 21 years this gracious provision has proved increasingly beneficial and wise. There are about 40 beneficiaries in all. The receipts for the past year, including balance in hand from last report of $53 49, were $10,188 54. The expenditures left $17.56 in the treasury at the end of the year. Legacies have been received from the estate of Ellen Vanderpool, $500; of Wm. P. Woodcock, $1,000,000; of the Rev. Robert J. Walker, $568 27; of Nelson H North, $171.21. The trustees have paid off a mortgage of $38,000.

At a meeting of St. John's Riverside Hospital, held Monday evening, July 16th, the president and founder gave to the institution an additional gift of $50,000, to be used in maintaining the new buildings and grounds. The new buildings were opened Wednesday, the 18th, for the reception of patients. Those at the old hospital were removed to their new quarters. It is the intention of the board of trustees to establish a nurses' training school in the near future. The new structure has a fine site on the side of the hill, on Ashburton ave, and commands an extended view of the Hudson river and the Palisades. The style of architecture is made to correspond with that of St. John's church. All latest conveniences and medical appliances have been provided. The building has a length of 200 feet, and a width of 75, and is built around two sides of a court. Ventilation has been given special attention, and lighting will be by electricity. There are rooms for private patients in addition to separate wards for men and women, and also for children. In the third story are operating rooms for surgery cases, storerooms for hospital supplies, and rooms for servants. The basement has the housekeeping department, laundry, diet kitchen, and cold storage room. There is here also an emergency ward, a disinfecting room, and accessories for the surgical accommodation. In the rear of the hospital a small brick structure is placed, which will be used as a centre for out-patient work, and as a dispensary.

Philadelphia

One-third of the residuary estate of the late Edward Strickland, a prominent Universalist, is devised to the "Episcopal Home."

The Rev. Richard N. Thomas is supplying the church of the Holy Apostles during July and August.

The Rev. Prof. R. W. Micou, of the Divinity School, is preaching at St. Mark's, Frankford, during the absence of the rector, the Rev. J. B. Harding.

The destruction of the old Tenth Presbyterian church building, at 12th and Walnut sts., preparatory to the erection of the proposed diocesan house, was begun on the 20th inst., by the contractor, Mr. James Porter.

The Rev. Dr. D. C. Millett completed 30 years of his ministrations as rector of Emmanuel church, Holmesburg, on the 21st inst., and within the past few days has resigned the rectorship, to take effect Oct. 1st next.

Steps have been taken towards the erection of a parish building for the church of the Incarnation, the Rev. Dr. J. D. Newlin, rector. The front of the old chapel has been demolished, and work has been begun upon the front portion of a three-story structure, with a basement in which will be a fully equipped gymnasium. The first floor will be for the main Sunday school, the second floor will be used for guild rooms, and in the third story will be a hall.

Another aged vestryman has gone to his rest. For over 50 years Mr. John A. Houseman had been a member of the vestry of Gloria Dei (Old Swedes') church, as well as one of the lay deputies from that parish to the diocesan convention. The burial office was said in the old church, which he had served so faithfully, on the 16th inst., the rector, the Rev. Snyder B. Simes, officiating, after which his mortal remains were laid to rest in the ancient cemetery adjoining. He was a resident of the old district of Southwark for upwards of three-quarters of a century, and for 25 of these years had been a member of the municipal government of the city. Many old citizens of all creeds were in attendance at the services and interment.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The vested choir, acolytes, and servers of All Saints' parish, Ravenswood, with other parishioners, go this year to Lake Uagowica, Delafield, Wis., for a two weeks' outing. They go to Milwaukee on the "Whaleback" Christopher Columbus, leaving Chicago at 9:30 A. M., and the remainder of the trip on cars. The rector, the Rev. C. R. D. Crittendon, invites friends to visit the encampment. The parish flag will be carried side by side with the stars and stripes.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

THE BISHOP'S APPOINTMENTS

AUGUST

19. Asheville. 20. P. M., Columbus.
21–22. Polk County. 23. Saluda.
24. St. Paul's, Henderson County.
26. Calvary church, Henderson County.
27. Flat Rock. 28. Hendersonville.
29. Bowman's Bluff. 31. Brevard.

SEPTEMBER

2. Cashier's Valley. 4. Highlands.
6. Nonah 7. Franklin.
9. Bryson City.
11. A. M, Cullowhee. P. M., Sylva.
12. P. M. Micadale. 13. Waynesville.
14. Candler's. 16. Tryon.

Holy Communion at all morning services.
Offertory at all services for diocesan missions.

Since the action of the last diocesan convention, the convocation of Charlotte has been re-modelled so that it now comprises 17 counties, or about one-fourth of the diocese, with a population of about 292,500, of which 56 000 are colored people. There are ten clergymen, most of whom are missionaries. There are no Church buildings in four of the counties.

The Thompson Orphanage of Charlotte has been passing through a discouraging experience since May 1st. A little over $100 was received in May, and something less than $100 in June. About $250 per month are required, besides what is obtained in the way of vegetables, etc., from the farm. At these rates the little reserve fund of $700 will soon be exhausted. It is hoped that the friends of the Orphanage will come to the rescue, for the 56 little children must be fed.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

On the first Sunday in August, a new mission will be opened by the Laymen's League, under the care of the Bishop, in Oakland, a rapidly growing and important part of Pittsburgh. There are already numerous Church people in this section of the city, and many children and young people of no religious attachments who could no doubt soon be won to the Church.

The Bishop Bowman Institution, which has for 27 years been conducted by the Rev. Dr. Coster and his wife in the older (now the business) part of Pittsburgh, and in which 1,000 daughters of the Church have been trained, is about to remove to the East End, the favorite part of the city for residence. It will thus be near the Bishop's house, the new Schenley Park, and the Carnegie Music Hall. It is hoped that in its new home it will receive the loyal and generous support of Churchmen and go on to larger usefulness than before.

One of the most valuable and valued organizations at work in the diocese is the Laymen's Missionary League, which has for its object the planting of the Church (under the direction of the Bishop) in places not heretofore reached by parochial agencies. The staff of workers consists of a chaplain in holy orders, who gives clerical ministrations and oversight; four evangelists, and 22 lay readers. During last year, 448 services were held; the Holy Communion celebrated 51 times; some 200 communicants were ministered to; 41 were baptized; 28 confirmed; and 400 children gathered in the six mission stations under care of the League. Several of the stations established by the League have become self-supporting, with church buildings and settled clergy, and it is hoped that others will soon do so. The expenses of the League for the last year were about $1,300. It is making an appeal to Churchmen throughout the diocese to contribute $1,800 for its work in the current year.

The three missions under the charge of the Rev. W. H. L. Benton are awakening into vigorous life. At Braddock, congregations are increased, and at Jeannette and Latrobe plans for new buildings are on foot.

The Rev. F. W. Raikes, of Emmanuel church, Emporium, is spending the months of July and August abroad, with a view to restored health sufficient to warrant the continuance of his work.

The parishes of Pittsburgh and Allegheny are doing thorough summer work with but slightly diminished service lists. At Trinity, the Rev. Mr. Keifer has returned from his holiday, and the Rev. Dr. Arundel, the rector, has gone to Hingham, Mass., for the months of July and August. At Calvary, the Rev. Mr. Bell is in charge during the rector's holiday, and the parish has been enjoying a visit from its late rector, Dean Hodges. At Emmanuel, Allegheny, the Rev. Wyllys Rede is in charge, and the full round of services is kept up, the Rev. Mr. Bylles by being off duty for the summer at his home in Meadville, and in search of health. The Bishop is at his home in Shady Side during July, but will be absent during the greater part of August.

A proposal was made at the recent convention of the diocese to change the name of that body from convention to council, in accordance with the general usage of the Church and the language of the Prayer Book in the prayer appointed for use on such occasions. The debate on the subject elicited the information that 16 of our dioceses have made such a change, while one (Springfield) uses the term, synod. The convention, however, declined by a large majority to make the change.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The addition to the Military Academy, the diocesan school of the jurisdiction, has been completed, adding very greatly to the beauty of the building. When supplied with the necessary furniture, there will be ample room for 30 boarders, and desks for 100 pupils.

The Rev. Wallace Carnahan, who has been the rector of Christ church, Little Rock, Ark., since 1886, has removed to San Antonio, Texas, where he will take charge of St. Mary's Hall, the Church school for young ladies, succeeding the

Rev. Dr. Mulholland. Dr. Carnahan's work is to be seen in the beautiful building of Christ church and its largely increased number of communicants, now 661. Dr. Carnahan began life as a lawyer, afterwards entering the ministry.

The few Church people in Pleasanton were so moved by a recent visit made by the archdeacon, that they have been anxious to begin the erection of a church at once. One gentleman started the subscription with $100.

The mission at Tobin Hill, started recently by the Rev. Q. A. Rose, is to be called Trinity church. Mr. Rose reports large congregations, a great deal of interest, and a large number of children in the Sunday school.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

On Sunday, June 24th, Bishop Thompson consecrated the new church of the Holy Trinity, Vicksburg. The instrument of donation was read by Dr. Howard, the senior warden, and the sentence of consecration by the rector, the Rev. Dr. Logan. The sermon, which was masterly, was preached by Bishop Sessums of Louisiana. Bishop Thompson celebrated the Holy Communion.

This church, which is one of the most beautiful in that section of the country, has been erected at a cost of $70,000. In architecture it is Norman. The building consists of a tower, nave, and chancel, with wings north and south of the chancel, used as organ and vestry rooms. It is 125 feet long by 52 wide, the apex of the roof being 61 feet above the floor. The spire, which is 190 feet high, is surmounted with a cross. The building will seat comfortably about 700 persons. The chancel is apsidal, and contains three beautiful memorial windows. In the west end of the church is a fine window, placed there in memory of all the dead federal and confederate soldiers who fell in the battles at Vicksburg in the years 1862—'63. The organ, which is one of the largest and best in the city, was a gift from the Parish Aid Society, and there are numerous other pieces of furniture, which were also gifts. Much of the interior decoration was executed by Geissler, of New York. The parish was founded in 1869, and it is interesting to know that the same worthy colored man has been sexton and janitor for 25 years, and is still performing the same duties.

Massachusetts

William Lawrence, S.T.D., Bishop

The guild of St. Alban, in the parish of St. Mark's, Southborough, have obtained quarters in the old school building and will hold their meetings there in the future.

An altar book, bearing the inscription: "In memoriam M. Josephine Coolidge, who entered into rest, May 8, 1894, has been given to St. Paul's church, Hopkinton.

BOSTON.—The front of Trinity church, which has so long been lett unfinished, will soon be under the charge of the contractors. The small towers will be carried up to the height of 111 feet from the sidewalk to the finials, with corner turrets in the main tower, and dormers in the centre of each side. These will be made of brown stone. The porch will project 19 feet beyond the main front, and will consist of three arched openings and an opening at each end, with low broken pediments opposite the present entrances. Between the arches is to be a sculptured frieze, and above this, a small arcade and figures. The porch will have a stone roof and vaulted stone ceiling, all richly carved. Bishop Brooks left $2,000 towards this work, and it will be completed before the new year.

PITTSFIELD.—St. Stephen's Society of St. Stepher.'s church, will hold its annual sale of useful and fancy articles at the Coliseum, Aug. 1st, 2nd, and 3d.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

A beautiful church building has been erected and entirely paid for at Big Stone Gap. There are 23 communicants, and 100 children in the Sunday school. This church contains a mission on top of Black Mountain, 11 miles west. There are 42 people here, mostly colored. A chapel is in process of erection.

At Richlands there is a beautiful little chapel, which cost nearly $2,000. There was at one time a Sunday school of 60 white children, and another of 75 colored, but many have moved away, and the work is just now at a standstill.

At Saltville there are now about 10 communicants. There will be employed there next fall about 600 skilled workmen, most of whom are communicants of the Church. The Bishop hopes soon to build a church at this point.

There is a chapel now being erected at Grahame, a new town on the West Virginia line. There are 23 communicants there.

The second annual convocation of the archdeaconry for colored people assembled in St. Paul's church, Lawrenceville, on Tuesday, June 19th. The sermon was preached by the Rev. W. P. Burke, and the Holy Communion celebrated by Archdeacon Russell. A committee was appointed to map out a line of work for the next convocation; delegates were elected to the diocesan council to be held in June, 1895; Archdeacon Russell was selected to deliver the address at the next meeting in 1895, and St. Paul's church, Lawrenceville, was chosen as the place for the next convocation. In the evening, an enthusiastic missionary meeting was held, and interesting addresses were made by various clergymen, after which the convocation adjourned.

The Rev. William F. Morrison, chaplain of the receiving ship, Franklin, at the Norfolk Navy Yard, has presented the summer Sanitarium for Infants, at Virginia Beach, with a tent, which will be used as a bath house and place in which to play. For the benefit of this Sanitarium, the Royal Arcanum in Norfolk recently gave an excursion, which proved quite a success.

The Rev. Charles E. Woodson, rector of Emmanuel church, Franklin, surprised his congregation by offering his resignation to the vestry at the morning service on Sunday, July 15th. Mr. Woodson has been rector of this parish for five years, and under his energetic administration the church debt has been paid, a rectory built and paid for, and the communicants more than doubled.

Montana

Leigh Richmond Brewer, S.T.D., Bishop

The 15th annual convocation of this missionary jurisdiction assembled in the church of the Holy Spirit, Missoula, from June 17 20. The opening sermon was preached by the Rev. S. D. Hooker of Dillon. On Sunday evening, Bishop Brewer read his annual address before a large congregation. On Monday, the Rev. E. G. Prout was re-elected secretary and registrar of the convocation. The Rev. E. H. Wasson, Ph. D., was added to the Standing Committee. Mr. R. M. Raymond, a prominent member of St. Andrew's Brotherhood, was elected trustee of the Episcopate Fund. The Rev. C. H. Lindley and Mr. A. B. Clements were duly elected trustees of the diocese. Resolutions regarding the removal of the Rev. F. T. Webb from this jurisdiction, were passed unanimously. The church of the Incarnation, Great Falls, was admitted as a parish in full union with this convocation.

On Tuesday, the question of woman's suffrage called forth considerable discussion; it was finally referred to a committee of three, which rejected the resolutions favoring suffrage to women delegates. The junior department of the St. Andrew's Brotherhood was discussed at length, and a paper was read by S. F. Hanley, on the work and method of its organization.

Wednesday was entirely devoted to the Woman's Auxiliary. Several papers were read, after which a short office of suitable devotion was said by the Bishop, and he gave the blessing of peace. The convocation adjourned without day.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The "Summer Rest" for working girls, to establish which certain ladies of St. Andrew's parish, Richmond, have been working hard for the past two years, has at last been accomplished. A suitable house has been purchased, situated in one of the most beautiful parts of Albemarle Co., on the eastern slope of the Blue Ridge Mountains. There are ample grounds, with a vineyard and a fine apple orchard, and the house is supplied with water from a fine spring near by. The place was ready for guests July 17th.

The Rev. J. W. Johnson (colored), rector of St. Phillip's church, has just concluded a very successful mission in Millwood. Mr. Johnson is a graduate of the Bishop Payne Divinity School. The Mission was attended throughout by large and attentive congregations of colored people.

The Rev. Carl E. Grammer, professor in the Theological Seminary at Alexandria, is lying critically ill with typhoid fever, at the residence of his father-in-law, in Prince George's Co., Md.

Indiana

David E. Knickerbacker, D. D., Bishop

At Cannelton, on Tuesday, July 17th, the Rev. J. E. Jackson, rector of St. Luke's church, died suddenly of heart disease. Mr. Jackson came to Cannelton two years ago from the diocese of Easton. He was of advanced age and feeble health, but had been able to attend to his duties most faithfully, and died with his harness on, having officiated in church the Sunday before. He was buried from St. Paul's church, Henderson, on Thursday, July 19th, the rector, the Rev. P. A. Fitz, assisted by the Rev. Wm. Jones, of Owensboro, Ky., and the Rev. A. A. Abott, dean of Southern Convocation, officiating.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The annual business meeting of the 6th district convocation was held in Grace church, Waverly, July 3rd. The assessments and appropriations for the coming year were made, and aggregated, respectively $1,100 and $2,150. The officers of the convocation are: Dean, the Rev. George H. McKnight, D. D.; secretary, the Rev. D. L. Ferris; treasurer, Mr. H. V. Bostwick.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

In THE LIVING CHURCH for Feb. 18, 1893, there was given a brief account of the memorial church of the Good Shepherd, Radnor. The corporation of that parish chose to remove from that locality to Rosemont, where a fine memorial church was erected last year, and recently opened. The minority of the vestry, and others, opposed to the removal of the parish into another township and county, and to the destruction of the old church, using the materials thereof for another purpose, obtained a temporary injunction in the county court, which, however, was dissolved, and the case dismissed. An appeal was taken to the Supreme Court, which, by a decree handed down on the 11th inst., reverses the action of the lower court, overrules the demurrer, reinstates the preliminary injunction, and remits the record with the direction that the defendants be required to answer.

NORRISTOWN.—St. John's parish, the Rev. Isaac Gibson, rector, has acquired a large triangular piece of ground on Sandy Hill, on which it is intended to erect a chapel for the East End mission. A considerable portion of the land was donated by Mrs. Wm. F. Slingluff, Messrs. John T. Dyer, and Walter H. Cooke.

New Jersey

John Scarborough, D.D., Bishop

Four of the clergy of the diocese sailed for Europe on July 16. The Rev. Dr. McAllister accompanied his brother, Ward McAllister, on a two months' trip. The Rev. Messrs. Bunting and Harding of Trenton, and Rodman of Plainfield, sailed from Philadelphia, for health and recreation.

The Rev. John C. Lord of Moorestown, N. J., has become assistant minister in All Saints' memorial church, Navesink, in the Highlands. The rector, Rev. Haslett McKim, is only there during the summer months, his residence being in New York, where his presence is necessary the greater part of the time, he being the dean of the Deaconess' House in New York City. Mr. Lord will be practically rector nine months in the year, besides which he will care for the mission at Atlantic Highlands.

RIVERTON.—Plans and specifications have been made for the building of a parish house for Christ church, the Rev. R. Bowden Shepherd, rector. The building will be of Trenton sandstone, to correspond with the church and rectory. The corner-stone will be laid at an early date. When completed, Riverton will have the most substantial and beautiful group of parish buildings in the diocese.

COLUMBUS.—St. Luke's church which has been closed since the resignation of the Rev. Harry F. Auld, has been re-opened by the rector of Christ church, Bordentown, who with the assistance of lay help, will maintain regular Sunday services.

RIVERSIDE.—The church which was built some years ago by Mrs. Rodman, of Beverly, as a memorial of her brother and sister, has become insufficient to accommodate the increased congregations, and Mrs. Rodman has now undertaken to enlarge the building at her own expense.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The first exercises incident to the 69th annual commencement at Hobart College were those of Sunday, June 24th. The baccalaureate sermon was delivered by the Rev. Walter C. Robert. His text was from John iii: 4, "Ye have not passed this way."

At the meeting of the board of trustees two petitions were presented, one by the Alumni Association of the DeLancey School for girls, and the principal and teachers of that school, asking for permission to pass the college examinations and to receive such degrees or certificates as the college should see fit to grant; and the other from the Geneva Clas ical and Union School signed by the members of the Board of Education, the principal and teachers, the Alumni Association, and the members of the graduating class, asking that the young women who graduate from the school should have equal privileges of admission to the college with the young men who graduate therefrom. The petitions were referred to a committee of five members to take the whole subject into consideration, to confer with the president and faculty, and other friends of the college, and also to confer with the petitioners, and to report upon the whole subject at a future meeting of the board.

Class day exercises took place in front of Trinity Hall.

Commencement was held in the gymnasium, the first time it was utilized for that purpose. The audience filled it completely. President Potter being absent in Europe, vice-president and senior Professor H. L. Smith occupied his chair. There were only four orations by graduates; viz: Salutatory oration (in Latin), H. S. Gaylord; oration, "Anticipations of man in nature," W. E. Couper; oration, "The foster parent of astronomy," Horace C. Hooker; valedictory, Thurman H. Bachman.

The Rt. Rev. M. N. Gilbert, D. D., class of '70, delivered an extemporaneous address under the auspices of the Alum-

ni Association. It was replete with sound, fatherly advice to the young men going forth with Hobart's commission to enter upon life's battles.

Prof. Vail announced the award of prizes as follows: White Essay—1st, Malcolm S. Johnson; 2nd, Chas. P. Hall. White Rhetorical—Thurman H. Bachman. Cobb Essay—1st, H. C. Hooker; 2nd, W. E. Couper. Thompson Prize—Best work in English philology, 1st, Wm. E. Couper; 2nd, Clarence E. Service. Thompson Prize—English composition, divided equally between F. D. Olin and F. M. Smith.

Sutherland Philosophical Prize—1st, T. H. Bachman; 2nd, equally divided between W. E. Couper and C. V. R. Johnston.

Freshman Prize Declamation—1st. Ransom M. Church; 2nd, A. Cleveland Coxe.

The following were the honorary degrees conferred: LL.D.—Rev. Dr. Lobdell, of Buffalo; Hon. James Simons, South Carolina. S. T. D.—The Rev. Francis T. Russell, Waterbury, Conn.; the Rev. Jacob A. Register, Buffalo; the Rev. Hazlitt McKim, to be given on St. Andrew's Day.

The address of the Rev. Dr. Lobdell in connection with the laying of the corner-stone of the new library building was particularly noteworthy. Nine years ago the college received from Mrs. Julia Douglas Merritt and others, through Wm. B. Douglas, Esq., the generous gift of the beautiful and substantial library building which stands near the chapel. But the addition to the library of 17,000 volumes during the last nine years has so completely filled the shelves that more room is immediately required.

The new fabric, the corner-stone of which has just been laid, is to be called the "Demarest Library Building." The title was designated by the trustees of the college and not by the donor of the fund which is to be used in the construction of the building.

The new building will be entirely independent of the Merritt Library Building, though it will be a continuation of it. Externally both edifices will form a continuous structure, and the porch already constructed will be the centre of the completed building. In the basement, besides the unpacking room and useful rooms for other purposes, there will be two seminar rooms, with shelves for 10,000 books. On the main floor near the entrance there will be the librarian's room and cataloguing room. Beyond these, the entire building will be devoted to the library. The stack rooms will have a capacity for 50,000 volumes, on three floors, each seven and a half feet in the clear. The stacks will be three feet apart, and will be lighted by three lancet windows between each pair of stacks, supplemented by movable incandescent electric lights, so that every book will be plainly visible and easily found.

Of the 30,000 volumes in Hobart College library only about 600 are works of fiction, and these are standard works. No other than the best are placed upon the shelves.

In Collins Hall the alumni dinner was served; the number participating was about 150. The harmony of the Delphic Hymn sung at commencement and received with great favor, was arranged by Prof. Rose of this college.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The parish building of St. Michael's House, which consists of a single story, roofed temporarily, will now be completed according to the original architectural design. A large second story of gray stone will be erected, and this will constitute the main auditorium, to be used for Sunday school services, organization meetings, occasional Church services, and other purposes of the parish. The first floor will be divided into Sunday school class rooms. Additions will be made to the main church building, and will consist of a three-story vestry building adjoining the church and built of gray stone. The rooms will include a study for the rector, clergy room, and choir vestry. A large $7,000 organ will be placed in one of the choir galleries, which is being enlarged for the purpose. With these additions the church and parish house will conform to the original design, excepting for the tower, which will still exist only on the architectural plan.

ELLICOTT CITY.—A beautiful window has been placed in St. John's church by Mrs. Stewart, in memory of the late Judge Wm. A. Stewart, of Baltimore, who died Aug. 26th, 1892. The figure of the Saviour as the Good Shepherd is shown in the window, and beneath it, after the dates of Judge Stewart's birth and death, is the inscription: "Christ's faithful soldier and servant unto his life's end." The work was done by Tiffany.

TOWSON.—The Rev. Wm. H. H. Powers, rector of Trinity parish, has completed his 12th year's rectorship. During these years the communicant roll has largely increased, the number at present being 235. Nearly 200 persons have been confirmed. The congregation has contributed in the 12 years about $75,000 for all purposes. The rectory has been built and paid for, and the church twice enlarged, having now a capacity of 600. A debt of $4,000 remains on the last addition.

WASHINGTON, D. C.—The congregation of St. Stephen's church, on 14th st. road, is considering plans for the erection of a handsome Gothic church of brick and stone, with a porch and tower. The church will seat 850 persons, and will have ample conveniences for library, Church societies, etc.

The new Trinity parish hall, on 3d st. and Indiana ave. N. W., is already begun. It fronts 79 feet on Third st. and 68 feet on Indiana ave. The corner-stone ceremonies will take place in a few days, and it is expected that the building will be ready for occupancy next Christmas.

At St. Paul's church, Rock Creek parish, near Washington, the class of 1839 of the Virginia Theological Seminary recently celebrated the 55th anniversary of their graduation. Of the six who graduated, four are still living and participated: Bishop Wilmer, of Alabama; the Rev. Dr. J. J. Scott, of Eckington, D. C.; the Rev. W. T. Leavell, of Hedgesville, W. Va.; and the Rev. J. A. Buck, rector of St. Paul's church, Rock Creek parish.

Some important statistics have recently been published concerning the Church in this country, which will be of interest to Washingtonians. They show that there are 23 parishes in the United States reporting over 1,000 communicants, eight of which are in New York, two in Brooklyn, four in Philadelphia, two in Washington, and one each in Boston, Denver, Chicago, Detroit, Minneapolis, Jersey City, and Providence. The two churches in Washington having over 1,000 members, are the church of the Epiphany, of which the Rev. Randolph H. McKim, D.D., is rector, with a membership of 2,069, and St. John's church, of which Dr. Alexander Mackay-Smith is the rector, with a membership of 1,181. Furthermore the figures show that Epiphany church is, in point of membership, the second largest Episcopal church in the country, its membership being exceeded only by St. George's church, New York, the Rev. Dr. Rainsford, rector, which has 3,185 communicants.

Connecticut

John Williams, D. D., LL.D., Bishop

The New Haven County Convocation was held at St. Peter's church, Milford, July 10th, and was attended by about 15 clergymen. The Rev. J. E. Wildman acted as dean of the convocation, and the Rev. Geo. I. Brown as the secretary. In the morning there was a sermon by the Rev. Chas. O. Scoville, on the subject "The application of Christianity to modern life". The celebration of the Holy Communion followed. At the afternoon session the Rev. Mr. Wildman read an essay on "Recreation," which was discussed by the clergymen present. The Rev. Mr. Morris, of Oxford, was the exegete. At the evening meeting, the topic for discussion was "The Churchman at home, in his parish, in the town." Addresses on this subject were made by the Rev. Messrs. G. I. Brown, Dean, and Beverly E. Warner.

Olympia

TACOMA.—Bishop Barker visited the church of the Holy Communion, June 20th, to administer the rite of Confirmation for the third time within two months. The church was beautifully decorated with ivy and roses—more than a thousand of the latter being used upon the altar, litany desk, and lectern. The sermon was by the rector, the Rev. Dr. Jefferis, and the address to the newly confirmed was made by Bishop Barker. The class was a supplementary one, and numbered 12, most of the number being adults. These with the 33 confirmed in public and private about eight weeks previously, makes the number confirmed in this parish this season, 45; it being the largest number confirmed this year in any of our churches in Tacoma. The class last year numbered 51, so that within about 13 months 96 persons have been confirmed in the church of the Holy Communion.

Ohio

Wm. Andrew Leonard, D.D., Bishop

TOLEDO.—The Rev. William Brittain, aged 69 years, departed this life on Thursday evening, July 12th. Born in Ireland, graduated at the University of London, ordained priest in the Church in 1848, received in the diocese of New York in 1852, he served faithfully in that diocese several years. He has served parishes also in Maryland, Ohio, and Chicago. A man of fine presence, stalwart physique, he yet possessed that gentleness and tenderness so becoming to real strength, and was very sympathetic. He entered into the joys and sorrows of his people to such an extent as to undermine his health. About two years ago he was compelled by growing infirmities to retire from active service. Beloved by all who knew him on account of his noble, genial nature, his entire life was one of purity, simplicity, and unselfishness. The clergy of the Toledo Clericus attended in a body at the funeral in Trinity church.

Western Australia

FROM A SPECIAL CORRESPONDENT

EDITOR OF THE LIVING CHURCH:—About three years ago I wrote you some news about this vast diocese, which bears the name of "The Diocese of Perth."

The Church people in this far-off land are now mourning the loss of their beloved Bishop. He was called to his rest last November, after 17 years of faithful and laborious service. He was a Bishop who never spared himself, and his life was marked by its wondrous unselfishness and humility. He was not a clergyman's bishop, nor was he a layman's bishop. In personal dealings his was a large soul, so that all denominations claimed him. In Church views he was uncompromising in all essentials. Quiet and retiring, he laid deep foundations, and no one noticed it. When he died, the great wave of feeling, that manifested itself at his funeral, in sermons from the pulpits of all Christian bodies, the long columns of eloquent praise from the pens of many writers, testified to his great worth and how he was venerated in the public estimation. We are still in mourning. Our diocese is still widowed. We are praying daily for a worthy successor.

According to the action of the diocesan council, our governing body, more properly known as the "Bishops in Council," composed of six priests and six laymen, we are not to have a bishop who inclines at all to High Church doctrines or ritual. He may be Low and he may be Broad, but High he must not be, and he must have plenty of money. How the three bishops who constitute the delegated authority for selection, the Bishops of Manchester, Durham, and Southwell, can select a good bishop with their hands tied in this manner, I do not see. I am thankful to say that I was one of a respectable minority of the synod who voted to elect a bishop, and who would have chosen one from our own clergy, or at all events from Australia. I do not see what inducement good men can have to come out from England, if they are to be passed over, in the matter of preferment. North Queensland chose a local man; Northampton chose a local man; Newcastle chose a colonial; as did Goulbourn, and "Gratton and Armidale," and Christ church, New Zealand.

Six months have rolled by and not a syllable yet of any choice having been made for this diocese. There was, no doubt, a strong desire and a widespread hope that our dean, the Rev. Frederick Goldsmith, would be made our bishop. But it was not to be. I believe the only objection was that he was too High Church. But in the opinion of many he would have made an ideal bishop. Of strong physique and fine personal appearance, having a charming personality and splendid pulpit power; known as an indefatigable worker, he would, as an itinerant bishop, have made his mark, and rubbed off his corners, and become a beloved father in God. But it was not to be. Some other diocese will doubtless ere long call him to preside over their destinies, and we may yet regret the narrowness that rejected a great opportunity.

This colony is now going forward in leaps and bounds. The population when I wrote three years ago was 45,000. It is now 75,000. Gold is being discovered in large, payable quantities, and gold seekers are coming here at the rate of 1,000 per week. With this great influx of population, the work of the Church naturally increases. Clergy are now wanted for several places.

I am authorized by the Very Rev. the Dean and Administrator to say if there are any clergy in the American Church who would like to come to this diocese, he will be pleased to receive their applications. They must be accompanied by a letter of reference to some priest of standing and a copy of testimonials from three clergymen, and before presentation the Bishop's dimissory letter must be in hand. It is advised that none but vigorous men come here, and that no extreme ritualist or Low Churchman apply; £10 will be furnished for passage to England, and £30 from England to West Australia, second cabin. The vacancies are as follows:

1. Raebourne; salary £300 ($1,500) and house. The parish has an area of 500 miles by 100. I was there for two years myself. I can testify to the kindly feeling and good tone of the Churchmanship. I am sorry to say that a terrible storm has recently destroyed the pretty stone church and blown the roof off the rectory. The population is about 800, and the number of communicants about 50. The offertory is nearly £150 ($750) per annum. The parish requires a good horseman, but a good man would receive a hearty welcome. The climate is very warm; very hot from October to May.

2. The Gascoyne parish is 150 miles by 100, and the population is about 400. The salary is £300 and rectory, part of which is used at present for Church services. It is warm there also, but cooler than Raebourne.

3. A new district is being carved out of two other parishes in the South. The climate is beautiful. The salary is £200, and the work requires a good horseman.

4. Coolgardie; our neat gold mining centre, not known five years ago, not fairly appreciated until 12 months ago. The population is now nearly 10,000, and while the Salvation Army are there, and the Wesleyans, and the Romans also, our great Church is not represented. We need a good strong man for that post. The climate is excellent, and a splendid work lays before an earnest priest who goes there. Salary, £250.

5. The Dean wants a curate for Perth Cathedral. It is a city of about 15,000 inhabitants. The salary is at present $1,000. The cathedral holds 1,200 people, and has a large vested choir and choral services. There are three curates in all, besides a lay-worker, and numerous lay-readers. It is a pleasant place to live, and the Church is very strong there, as indeed in every part of the Colony, representing

one-half of the population in the colony. In the country the Church is almost alone in Christ's work. The Romans are one-fourth and the other fourths are Wesleyans, Presbyterians, and Congregationalists.

We do not wish to rob the American Church, but if in the spirit of missionary enterprise and generosity you will kindly send us half a dozen good, live Americans, brother Allen and I, the two representatives here of the star-spangled banner, will rejoice and take comfort. Application may be made to me or to the Very Rev. the Dean of Perth, West Australia. CANON GROSER.

The Rectory, Beverley, West Australia.

Twelfth Sunday After Trinity --August 12th

The pioneers of Church work among the 40,000 deaf-mutes of our country desire that it may be more effectively sustained and enlarged by the offerings of congregations or the gifts of individuals on the 12th Sunday after Trinity. Those called to labor among the silent people have striven to preach the Gospel with all its positive institutions, to deaf-mutes by using the sign language, leading large numbers of them to Baptism, Confirmation, and the Holy Communion. After their education, deaf-mutes can read the services of the Book of Common Prayer and the lessons of the Bible. The teachings of the changing seasons of the Church's year, the arrangements and ritual of our houses of worship, attract and interest them. This mission to deaf-mutes is exercising gentle yet forcible influences among all Christian people towards Church unity. If the clergy will generally allude to it on the 12th Sunday after Trinity, much good will be done. The offerings should be used for the support of the missionaries in the districts where they are taken.

The Earthquake in Japan

A delayed mail from Japan, received July 18th, brings a letter from Bishop McKim under date of June 21st, the day following the earthquake. Bishop McKim writes:

The earthquake of yesterday afternoon was the most severe that has visited this part of Japan for forty years. Had it happened at night after people were asleep or in the winter when fires are necessary, the loss of life would have been terrible. Our mission especially should be most thankful to Almighty God for His watchful providence. Yesterday was the first of the holidays of St. Paul's after the annual examinations. Had the earthquake happened the day before when all the teachers and pupils were in the building, the loss of life would have been terrible, and there would have been anguish in American as well as in many Japanese homes. At the time of the earthquake there were but two persons, teachers in the school, reviewing examination papers; both ran out when the first shock was felt. One was injured on the head by falling bricks, and the other poor fellow was frightfully mangled and mashed; he died in about half an hour. The building is warped and bulged, much of t has fallen and the rest must be leveled to the ground as soon as possible for the protection of passers-by.

Our beautiful Trinity cathedral is badly damaged; the north and south transepts must be taken down and re-built, and much of the west end requires relaying; in fact, the whole structure requires much attention.

The tower of Trinity Divinity School is badly cracked and out of plumb; it must be entirely taken down; much of the south wall will need to be re-laid. The parish house escaped without injury; our only fear for it is that a slight shock or high wind may cause the tower of the theological school to fall on it before we are able to have it, (the tower) taken down. St. Margaret's School and all of the mission houses have lost chimneys and have badly cracked walls. I have had an English engineer up from Yokohama to make a careful inspection of all our buildings.

In a second letter, dated June 22nd, the Bishop says:

I enclose a note from the engineer who examined our buildings yesterday. You will notice that he emphasizes the necessity of immediate repairs. In the event of a light earthquake or a typhoon, our buildings, in their present weakened condition, would probably collapse, endangering the lives of many.

I shall take the responsibility, therefore, of pushing at once the most necessary repairs with the hope that the Board may approve of my action.

The Bishop estimates the damage at $10,000, and, inasmuch as the exigency requires that the repairs shall be made at once, it is of the utmost importance that contributions for that purpose shall be made as speedily as possible.

Will you not, Mr. Editor, kindly invite the attention of all your readers to this urgent need, which has been occasioned by the calamity of an earthquake? Surely we ought to rejoice and give thanks to God that the loss of life was not greater, and our thanksgivings may well be expressed in generous offerings to repair the damage to the mission property.

WM. S. LANGFORD,
General Secretary.

To the Editor of The Living Church

Some of your readers will have known for a good while of the appeals made by Bishop McKim, by myself in a recent trip to the United States, and otherwise, for buildings to replace the unsafe building in which the work of St. Paul's College had been carried on. The Bishop's cable messages will also have informed the Church of yesterday's earthquakes, of the happy escape of the American members of our mission, of the wreck of the college building and other damages, and of the sad loss by death of a faithful Japanese instructor in St. Paul's, while endeavoring to escape from the falling building.

Much as we mourn the faithful man who has been taken from us, we have cause for most devout thankfulness that the loss of life was not much greater, as it must have been if the earthquake had come a day earlier. But the last examination of the year had been finished on the preceding day, and there were but two people in the building, of whom one escaped with but slight bruises. A number of people were killed or wounded in Tokyo and elsewhere, many chimneys were thrown down, and houses otherwise damaged, but no one of the little foreign community here was killed or seriously hurt. So that, in the midst of our trouble and grief, we have abundant cause for thankfulness.

But what a solemn lesson God has here given the Church of the duty of providing adequately for His work! The Board of Managers do their best, and receive much criticism and little thanks. But they are the servants of the Church. They can give to the work only what the Church provides. And so the most urgent calls—in this case one involving life and death—have to be set aside, inevitably, though with unwillingness and grief of heart. That the people of the Church in this case will awake, though a little tardily, I will not suffer myself to doubt. Over and above the eight thousand dollars collected in my late trip to the United States, which may (or may not) prove sufficient to give us dormitory accommodation for the present, they will, I am sure, give us what is still needed to provide us class-rooms, laboratories, library, and the other needs of the colleges. But if all this could only have been done before, so that vain appeals by our bishops, and journeys of missionaries leaving their work to go begging, and at last such a sharp lesson as this, might have been unneeded! Will the time come when they shall be?

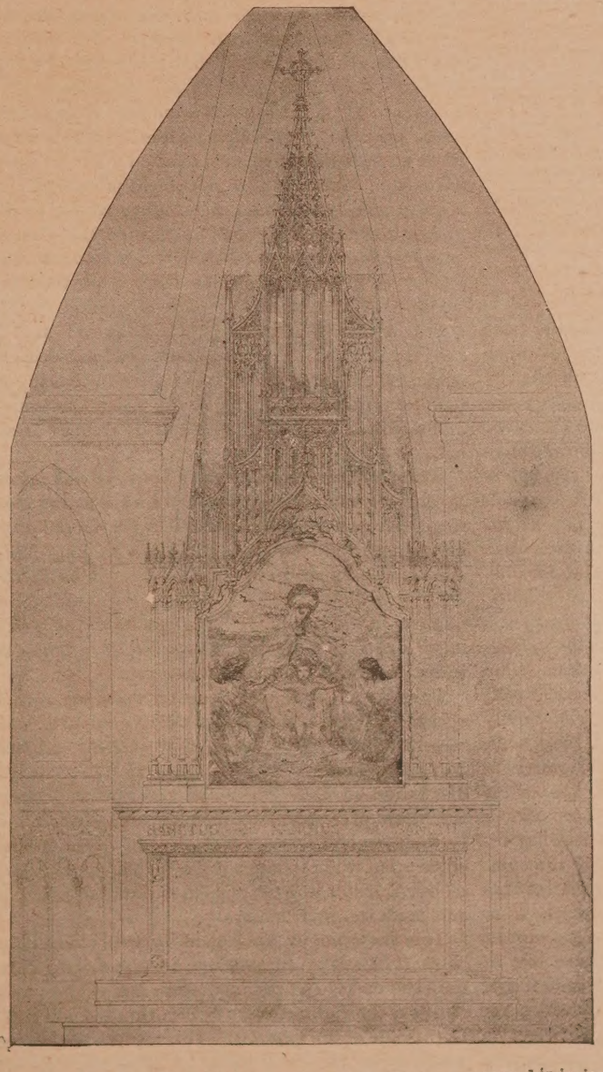
Faithfully yours,
THEODOSIUS S. TYNG,
President of St. Paul's College.

Tokyo, June 21, 1894.

The "Conrad" Memorial

ST. MARY'S CHURCH, WAYNE, PA.

All who know the beautiful church of St. Mary's, at Wayne, Pa., and that it owes its origin to the energy and personal supervision of the late rector, the Rev. Thomas Kittera Conrad, D.D., will appreciate the appropriateness of the memorial recently unveiled in the sanctuary, which has been



erected by Mrs. Conrad, in loving memory of her husband, the first rector. We publish an illustration taken from the original design as prepared for the work.

St. Mary's is exceptional in the treatment of its chancel, in that it is twelve sided in plan, thus giving not only the central eastern wall, but double angle walls on either side, which are pierced by Gothic windows, filled with rich figure stained glass. The constructive oak roof is supported by large brackets resting upon stone corbels, which come down near to the wainscot of the sanctuary. This architectural feature, which in itself is particularly interesting, gave a unique problem for solution, when the idea of an important altar and reredos were considered.

The designer, Mr. Chas. R. Lamb, of New York, in consultation with Mrs. Conrad, has filled the entire eastern-most end wall with an elaborate treatment of marble mosaic and carved oak. The pace and steps supporting the memorial are of a rich reddish tone marble, the altar a deep yellow Sienna, elaborated by a font of enamel mosaic and Venetian gold frit, being in design a growth of Easter lilies against a field of pure gold. The retable behind the altar is of the same reddish marble as the steps, which is the foreign "Teba," a marble new to this country, and one which is very beautiful in color. Upon the retable, and surrounding the inner two roof brackets is a constructive oak reredos, which rises canopy above canopy until the top-most finial of the cross almost reaches the apex of the chancel roof. This combination of canopies, one above the other, each projecting further forward toward the congregation, is an unusual treatment but one which is essentially effective in its position.

The main enrichment to the reredos is the Venetian enamel mosaic panel, which fills the entire opening in width and rises nearly seven feet above the retable. This figure mosaic has been especially designed for this position, from an oil painting by Mrs. Ella Condie Lamb, "The Christ Child," recently on exhibition at the National Academy of Design in New York. In the immediate foreground in the centre of the composition stands the "Christ Child" with arms outstretched; seated at the back and bending above him is the Virgin Mother, while on either side, adoring angels kneel, the one on the left holding in its hands the chains of the thurible which stands in the centre of the lower composition; the incense which rises from this drifting in front of the figure of the "Christ Child" suggests the symbolic idea of the prayers of the faithful. Behind the Virgin Mother, and breaking across the blue tones of the sky, are the pink blossoms of the "Judas" tree, which suggests in subtle symbolism the idea of the future passion and death of the "Christ Child" as the Saviour of the world. In color, the combination of the reddish tones of the marble, the rich deep yellow oak, and the brilliant but harmonious scheme of the enamel mosaic, makes a unity of effect which causes this memorial to be the focal point of the chancel itself. On the altar pace and in front of the altar is carved in incised letters the memorial inscription:

Ad Sanctæ Trinitatis Gloriam et in Piam Memoriam Thomæ Kittera Conrad, D. D. Presbyteri. Qui Natus MDCCCXXVI; Presbyterii Honore Dedicatus XIV Kal. Feb. MDCCCLX, Obdormivit in Domino MDCCCXC-III Die Sanctæ Trinitatis

This work has been carried out very successfully and set in position by the Messrs. J. & R. Lamb, of New York, the well-known firm of ecclesiastical art workers.

The Living Church

Chicago, July 28, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

ATTENTION has often been called in discussions on government to the presumption and sometimes the tyranny of committees, commissions, and representative boards. The measures brought forward by such bodies are sometimes quite wide of the subjects entrusted to them, and yet as organized advocates they are often able to carry through proposals which the opposition was not prepared to meet. Something like this is occasionally seen in Church affairs. It will sometimes happen that when an inexperienced committee man expresses surprise at the apparent intention of the majority to take up a line of things which does not seem to come within the scope of the resolution under which the committee was appointed, he is told that the thing is good in itself, that the committee may take the liberty of suggesting it, and that the convention may take it or leave it. But when the report is presented matters assume a different face. Opposition is embarrassed by references to the arduous labors of the committee, and the hardship of summarily rejecting them. Mention is also made of the special qualifications of the committee for dealing with the subjects upon which they have thought proper to report, with an implied rebuke of critics who did not receive an appointment. To all this, the answer is that a committee is the servant of the body which appoints it. Its proposals ought to be dealt with absolutely upon their merits, and the discussion ought not to be hampered by appeals to sympathy or respect for authority. Such methods belong simply to the category of rhetorical artifice.

SOME of the peculiar inconsistencies of the movements which assume to have the interests of the so-called "working-man" at heart, suggest much food for reflection. At the outset it is clear that by the "rights of working-men," is meant only the rights of such working men as belong to unions or federations. Non-union men, we discover, have no rights at all. Again, while hosts of foreigners are welcomed into the unions, the native-born colored man, we are credibly informed, is not admitted. Thus he is not only without rights as a working man, but he cannot acquire any. All this, under modern conditions, is too much in the spirit of the old Puritans, who, having laid down the proposition, "The saints shall inherit the earth," proceeded to resolve, "that we are the saints." The restricted use of the phrase, "working-man", itself, so as to include only those whose labor is chiefly physical, involves a monstrous assumption, with its contemptuous ignoring of thousands upon thousands who earn their bread by kinds of labor far more exhausting to the vital forces than almost any merely physical work, and whose toil, moreover, is just as necessary for the good of the community at large. Even among working-men of this restricted class—members of great orders, the aristocrats of their kind—in spite of every attempt at equalization, the pay and the precedence are in proportion not to physical strength and brute force, but to the amount of brains brought to bear upon the work. The orders themselves do not elect as their chief officers men of the strongest frames, but those who seem to them to give the best evidence of the mental capacity required for leadership. The "reorganization of society" and "industrial revolution," so much talked about and so vaguely defined, cannot be accomplished without the expenditure of a great deal of brain work of the most exacting kind. Neither can they be brought about apart from the interests of the whole community. The attempt of any one class, isolating itself from the rest, and out of sympathy with the government and laws established for the general well-being and cemented by the patriotic blood of the Revolution and the great Civil War, to force their fellow-citizens into subjection to their own purposes, can never succeed in a country like this. At least the success of such attempts must denote the loss of much upon which Americans are accustomed most to pride themselves.

"Unitarian Episcopalism"

The peculiar "ethics of subscription" expounded by certain speakers at the "Church" Congress, last fall, might be expected to bear fruit. Many a man, in time past, who found himself entangled in doubt and unbelief, has thought himself obliged by every principle of honor and even self-respect, to withdraw from the ministry. Such men have always inspired respect, no matter how mistaken or wrong-headed their ideas of truth may have been. It has been seen that they could not, as honest men, continue to teach what they no longer believed, and were equally incapable of taking advantage of their position to instill into the minds of an unsuspecting congregation teachings contrary to that Faith they were pledged to maintain.

Till very recently, no one thought of doubting that withdrawal was, in such circumstances, the only course consistent with honesty. But we have now been assured that all that was a mistake. It showed an over-scrupulousness. Professors of a new morality tell us that if a man in the exercise of the priesthood finds that he has become a sceptic or an unbeliever, he is not called upon to withdraw from what has now become a false position. He is perfectly justified in staying where he is, meanwhile doing all he can to "leaven" the Church with his own views, and waiting for her to take the initiative in excluding him from a position for which he has become unfit. The advantage of this course is that it attracts public attention and is sure to raise the cry of intolerance and persecution against the Church which is simply endeavoring to maintain intact the principles for which she stands and which are the only justification for her existence.

When a determined voice of warning was raised by one of our most courageous bishops a year ago, it was greeted in many quarters with incredulity; it was asserted that all such fears were ungrounded. It was impossible that there could be in the Episcopal Church any set of persons, sufficient in number to indicate a well-marked tendency, a definite and conscious influence, who were engaged in propagating destructive views.

Then came the Church Congress, at which speakers of position and reputation gave utterance to sentiments which more than justified all that had been charged. This was especially seen in the discussion on the "ethics of subscription," where the moral principles unblushingly enunciated fairly went beyond Liguori himself. It was no matter of surprise when it was admitted that the morality of our Lord in the Gospels must be readjusted to suit modern requirements.

The indignation awakened in every direction made it evident, that, except in one or two quarters, the mass of Churchmen were not yet prepared to allow the right of a party like this to exist within the pale of the Church. The result was very reassuring, so far as it went to show that the evil leaven was not yet wide-spread. There is danger, however, in such a case, in supposing that a simple expression of public opinion, no matter how general or emphatic, is sufficient to dispose of the evil. The men who have espoused rationalism believe that they have the future in their hands. They know that the outside world approves. They are also aided by movements within the Church itself which they are able to turn to their own account.

Thus tendencies which might seem quite submerged by a wave of public reprobation, are not by any means extinguished. After awhile their fruits appear. In this connection, the recent case of the candidates for orders who disputed the truth of an article in the Apostles' Creed and otherwise exhibited Unitarian tendencies, becomes highly significant. These young men evidently argued that if it was right for men to remain in the ministry after they have given up the Faith they pledged themselves to teach, it must be equally right to make this pledge in the first place, without any intention of keeping it. In this instance they found that the new ethics have not yet been accepted by examining chaplains and standing committees. It is understood that the young men in question have not been dealt with in any spirit of severity. They have been given a year for reconsideration, and meantime will, of course, remain in retirement, for it goes without saying that, under the circumstances, no bishop would grant a lay-reader's license, or appoint such a probationer to any position implying confidence in him as a teacher and guide. Bishops cannot always control the clergy, but over candidates they have absolute power, and will no doubt exercise it with vigilant care to preserve the purity of the Faith.

This case would seem to have been satisfactorily disposed of; but public opinion in Boston assumes that the victory of the "conservatives" is only temporary, that the tide is against them, and that it is only a matter of time when the Church in Massachusetts will be completely unitarianized. An editorial in the Boston *Transcript*, entitled "Unitarian Episcopalism," illustrates this feeling. Of course, those who make such predictions do not take into account the inherent vital power of the "Old Church" which always gives it the victory in the long run; but, on the other hand, those among ourselves are under a grievous delusion, who fail to see in these circumstances indications of by far the worst evil, the most threatening danger, which the Church has had to face for many a day. All other disputes are of infinitely little consequence compared to this in which the Faith itself is called in question.

The Transcript delivers itself as follows:

> There seems to be fresh encouragement in an occurrence of a fortnight ago, for Unitarians, though their one boast is that they never proselyte, to believe that the influence of Unitarianism is making a deep and vital impression upon a section of believers belonging to the Episcopal Church. This particular school of theological thought has always been denominated liberal, and at gatherings like the Church Congress, its representatives have uttered many things distasteful to the conservative side. Indeed, a Western bishop, who has upon many occasions championed the cause of the High Churchmen, has lately hung out his lantern from the church tower in the shape of a publication called "Danger Signals," which has been largely circulated in New England. It seems that the old Church does not quite keep out the germs of rationalism or check the inroads of liberal thought. These attempts on the part of well-meaning representatives of the conservative school to suppress liberality and hold to the old moorings, only aggravate the tendency which has occasioned alarm, and which is considered just as honest and sincere as the one attacking it. Now, as these radical changes are appearing in New England, and are more than ever becoming conspicuous, it must be evident that Unitarianism is not losing its influence upon religious thought, but without exultation or reckoning up of conversions, as always, is still refining and broadening it. The older Unitarianism of Channing has not departed, for its roots are here and there discernible in the compromises of a particular school of thought in the Episcopal Church.
>
> Any interested observer who will spare the pains to look over the writings of Dr. Channing and carefully compare them with the recent utterances of the Broad school, will grasp the meaning of "Unitarian Episcopalism;" for that school, by far the most distinguished intellectually in the Episcopal Church, is gradually shaping its views and conclusions according to the drift of the teaching found in Channing. This, of course, must all be done unconsciously without treaties and without such transfers as call for bookkeeping and balancing of figures. But results occasionally come

to light, as in the recent refusal to ordain two young men at Cambridge, because they were regarded as unsound in their belief, and the opposition threatened if any attempt were made to ordain them. A victory for conservatism was won, but the defeated are not quite accommodated to their situation. Such events stir the quiet pools of the Church from the very bottom. And controversy breaks forth to show the ebb and flow of theological doctrine in the Church —it is found to be going in one direction almost in the channel of the early teachings of Unitarianism. . . . The Broad Churchman's adoption of Unitarian tenets, judging from his progress in the past to his present position, is merely a matter of time, and not argument. In whatever way conformity is going to come about, the Broad Churchman's successor of twenty-five years hence will coalesce more and more, without any formal surrender or union, with the corporate life of Unitarianism, until the two forces cease to have any difference, but have all things common.

Christian Missions in India

BY EDWARD C. MANN, M. D., F. S. S., PRESIDENT N. Y. ACADEMY OF ANTHROPOLOGY, MEMBER ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, ETC.

III

Permit me to add a few reasons why the American Episcopal Church should attempt the conversion of India to the Christian religion.

First: Because all history shows that the Christian religion has always had an awakening and stimulating influence upon the intellectual powers. The freshest, the most original, the strongest and most masculine thought which England has ever produced, was developed by the awakening of the Reformation in the 16th century. Never before or since has England had a brighter constellation of learning and genius in her sky. Newton, Bacon, Milton, Raleigh, Shakespeare, Hampden, Pym, Coke, Cecil, Selden, Asher, Leighton, Barrow, Baxter, Horn, Jeremy Taylor, and others, all made the period illustrious in which they lived. The vigor of a more recent literature, that of Wordsworth and Southey, Coleridge and Scott, has been traced also to the quickening of religious thought and feeling throughout England in the time of Whitfield and the Wesleys. The great lights of our race, Bacon, Newton, Kepler, Copernicus, Galileo, all these were religious men. The great paintings and sculptures, and the colossal architecture of the world, have had their origin in religious sentiment. The great schools and universities founded before and after the time of Charlemagne originated from the religious sentiments. The monasteries were the citadel of learning. The literature of Greece and Rome was preserved in them. When the fathers came to America and founded Harvard College, they brought with them the same spirit which had done so much for England and the Continent. The hundreds of colleges now existing in the United States had their origin in the religious sentiment of the country. A study of civilization shows conclusively that religion excites the desire for education, and that popular education derives its main stimulus from religion. We find both progress and civilization in their highest state where we find the acceptance of the Christian religion.

Second: Because the British Indian Empire, occupying only one-fifteenth of the area of the habitable globe, yet contains one-fifth of the human race, and "God so loved the world, that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And there is now only about one Christian missionary in India to about every 167,000 of the population. Our Father in heaven wants men and women of fine courage, intelligent faith, and devoted obedience, to go to India to work for education, enlightenment, and character there; and he wants from Christians at home, faithful intercession, a loyal support, and a loving sympathy, for those who go to spread Christ's kingdom on earth. The Episcopal Church of America should work for a wide extension of educational institutions in India, and especially in educating and appointing native priests. Every Christian college established in India means as a result an immediate conversion to the Christian Faith of many natives, who in their turn will educate and Christianize many others. The more active Christians there are in schools and colleges, the better prepared India is for conversion to the Christian religion. The policy of the American Episcopal Church in India must be educational. Hinduism is so wedded to a cosmogony demonstrably false, that western education of any kind becomes a direct missionary agency. In destroying heathen beliefs, secular schools, railways, and telegraphs, are effective missionaries in themselves. Educated Hindu society, as well as the masses, is to-day ready to inquire into, and with a very little persuasion to accept, the Christian religion. Now is the time to get hold of the youth in India, and in schools, colleges, and universities, educate them in the truths of the Christian religion. The present university system of India is neutral as regards Bible teaching. Any university which may in the future be established by the American Episcopal Church, should not be neutral but aggressively active, not only in the cause of education, but in spreading Christ's kingdom in India.

Third: Because the results of Christian missions to India already have been remarkable. Statistics show that Christians have increased by 316,033 in the provinces and 105,713 in the States, total, 421,746, since the census of 1881, and their advance has been 22.65 per cent. compared with a growth of 13.1 per cent. in the entire population. About two millions of the Christians are natives of India, and only a quarter of a million are Europeans and Eurasians. Of the native Christians nearly two-thirds live in the British Provinces and one-third in the territory of native princes. The number and rate of increase of communicants in the Christian Church has risen from 14,661 in 1851, in India proper, to 182,722 in 1890. These native Christians have grown in wealth, in social position, and in official and professional influence. The Hindu press views these facts with apprehension, as it means the ultimate destruction of caste and of the iniquitous system of child-marriages; it means that the religions of India: the Hindu, Mussulman, Animistic, Buddhist, Sikh, Jain, Zoroastrian, and minor forms, will fall, and give place to the Christian religion, which will replace superstition, ignorance, and idolatry, by an intelligent worship of God. It means that in the near future, eighteen, and not ten years, shall be the consenting age for marriage, and that polygamy and hideous customs will cease to depress the communities of India as they become converted to Christianity. Bengal alone has a non-Christian population greater than that of the whole population of the United States of America to-day!

There is a vast work to be done in spreading Christ's kingdom in India, and there is an utterly inadequate supply of workers. To thinking and cultured, and wealthy women who read this, we would say, that women must work for women in India, and they alone can reach them in the zenanas. There are thousands of unentered but open doors for Christian young women of health, wealth, and a love for Christ, to enter, if they will consecrate themselves to this work. If they cannot go, will they not provide for and support those who will go? Will not the love of Christ constrain them? Workers are needed who will go to India and live with the people, and take them by the hand and teach them the love of Jesus.

Fourth: Because the prospects of the conversion of India to the Christian religion were never so bright as to-day, if the Church will bring energy, love, and faith, in the persons of Christian workers, educational and religious, and establish Christian schools, colleges, and universities, in India. When Perseus slew the Gorgon and won Andromeda as a bride, he triumphed, not by his own unaided, earthly might, but by gifts from on high. He received the polished shield of Pallas Athene, the cap of Pluto, the winged sandals, or talaria, and the diamond-bladed weapon, *herpe*, of Hermes. Shod with the sandals, he could move as he pleased with the freedom of a spirit over earth and sea, without touching either. Covered with the cap, his emancipation from the material world was still more complete, and he became invisible. Armed with *herpe*, with equal ease he beheaded the Gorgon, or severed the chains which bound Andromeda to the rock. In order to kill the Gorgon he had to be thus shod, covered, and armed. May those who work for the conversion of India receive the shield of the Church, the cap of the Spirit of Christ, the winged sandals of energy, love, and faith, and the weapon of the Bible; and so armed, may they find strength to sever the adamantine chains with which Hinduism, Mohammedanism, and other false religions have bound the people of India to the rock of heathenism; and with their eyes fixed on the light of the Christian religion reflected in the polished shield of the Church, may they so direct the strokes of the diamond-bladed sword of Christ as to behead the Gorgon of that subtle, plausible, and all-embracing system of Indian Pantheism, which even professes to include Christianity itself as one of the phenomena of the universe, and which for so long has steeped India in spiritual darkness. May the "Light of the World" illuminate all India, and the only shadow be the shadow of the Cross.

The Provincial System

The necessity of such an economic arrangement, in a Church whose jurisdiction covers this vast continent, has been admitted and urged by eminent bishops and presbyters, at whose feet I feel it to be an honor to sit. Among many of our wisest laymen the same opinion prevails. Nor can it be regarded as fair dealing with so grave a matter, to characterize it as involving any issue of a theological kind. It is a question of administration, pure and simple. Moreover, it is a question which will force itself upon the Church, just in proportion as the Church grows in numbers and influence in the land. The House of Bishops and the House of Clerical and Lay Deputies, meeting in General Convention, represent the supreme authority of this National Church in matters of discipline and worship, as well as of general administration. As our highest judicatory, it is absolutely indispensable to the preservation of unity in a Church which stretches from the Canadian to the Mexican line, and from Florida to Alaska. It requires not the prophetic vision to see that, in another century this Church will have increased to colossal dimensions, and that in less time than a century, our National Council, as at present constituted, will become too unwieldy a body for effective action, for wise deliberation, for cool and statesmanlike legislation. Indeed, it is a question that has been raised, whether that day has not already arrived. There have, certainly, been instances of heated discussion and precipitate action, which the Church has had reason to deplore. We must save our National Council from the danger of imperilling, rather than conserving, unity. To remedy this evil, it has been proposed by some, that the number of deputies from each diocese shall be reduced, but this would only afford a temporary relief, as dioceses must increase in number. As many as seven of our dioceses are now considering the question of division. Fifty years from now, the diocese of Colorado, which has forty thousand square miles of territory more than all the New England dioceses combined, will out-number them all in communicants, and by that time will have divided into as many dioceses. But like growth must characterize all the Central and Western States. The expedient of reducing the number of deputies, therefore, would not prove a permanent relief. That relief, by the logic of events, will come when the missing link, the province, or the confederation of contiguous dioceses in subordination to the National Council, is recognized fully, as it is now recognized in germ, by the canon authorizing federate councils. But the unwieldy dimensions of the General Convention are not the only evils to be provided against. Diocesan independence is even more a menace to unity. Twice within ten years, has the threat of diocesan secession been heard on the floor of the House of Deputies. The frankness of extemporaneous oratory reveals what might, in time, become the policy of a section or party. When dioceses increase in number, as they will, until they are almost as thick as they were in Asia Minor in the fifth century, it will be next to impossible to keep all these bound together firmly, by a bond so remote as the General Convention. There must be an intermediate *nexus*, corresponding in some sense, to the State government, which in our graduated civil order lies between the higher and lower governing bodies—a bond which, while sacrificing no just right of the lower, enhances the dignity and promotes the authority of the higher. Another serious consideration is, that under our present economy, our bishops are too much isolated from each other, and I do not hesitate to repeat a phrase which I used more than ten years ago, when I add that this independence of their own order tends to the evil of "diocesan papalism." I do not regard this as, in any large sense present abuse; but I am persuaded that a system which groups contiguous bishops in such a way that each shall be responsible to all, and the wisdom of all take the place of the wisdom of one, within the range of limitations to be clearly defined, would forestall the possibility of such an abuse. And here I beg leave to quote

from the late Dr. John Cotton Smith, an earnest advocate of the province. He says: "It is significant that there has been a gradual movement in the Church which has in it the germs of the Provincial System. And it is all the more significant from the fact that it has not been the result of combined efforts contemplating a Provincial System as their common end, but the result of certain pressing needs calling in each individual case for special action. Such cases are the associations of certain bishops of the South, of the Northwest, and of the Mississippi Valley, in regard to education. Such a case is that of the federation of the dioceses in the State of New York, and that of the still further developed federation of the dioceses of the State of Illinois." Dr. Smith's argument is, that, as the law of necessity passes beyond the bounds of individual dioceses, and secures the practical association of neighboring bishops and their community in counsel and labor, the time must come when the Church will recognize this principle, and apply it by provision of written law.

In point of fact, something more than the law of necessity operated to secure the federation of dioceses in the States of New York and Illinois, and, more recently, in the State of Pennsylvania. Those tentative efforts were the immediate product of a deep conviction that the Church must come to the Provincial System, as the late Bishop Stevens remarked to me in 1880; and those efforts have realized all that the canon on federate councils provides for. Was it not well to go as far as that, even though we could go no farther, until additional legislation permit? Our Illinois development has not accomplished much in the way of practical result, it may be said. Great practical results were not anticipated by the intelligent friends of the movement; but we have accomplished thus much, we have kept the idea alive. And it lives—lives in New York, in Pennsylvania, in Illinois, and will assert itself more and more, as the necessities of a great and growing Church shall demand.—*Bishop McLaren.*

Letters to the Editor

A QUESTION

To the Editor of The Living Church:

I think we all should be thankful for the manly stand taken by the Standing Committee of the diocese of Massachusetts, but why is it that clergymen, late of Massachusetts, holding views similar to the candidates from Cambridge Divinity School, are allowed to be professors in divinity schools outside of Massachusetts?

E. B. M. Harraden.

July 25, 1894.

THE CHURCH AND THE COLORED PEOPLE

To the Editor of The Living Church:

In your issue of July 14th, the Rev. R. P. Eubanks, of Anderson, S. C., says: "Our Church has been trying for many years to establish missions among the negroes, but so far, little has been accomplished. This is owing to the tact that in a great measure the negro is not ready for the Church. * * * "

These are strange words coming from the pen of a minister of the Most High God. Our Divine Master's invitation was: "Come unto Me *all* ye that are heavy laden and I will give you rest." No preparation needed to accept this gracious summons. We of the Protestant Episcopal Church claim authority direct from the Master, and no "burdens" ought to be added to men already weighted down.

If the missionary efforts coming under the knowledge of Mr. Eubanks have not been successful, is it not just possible that the fault lies at some other door than that of the negroes? All devils do not come out when they are bidden. It is written, some kind "require fasting and prayer" to drive them out; possibly Mr. Eubank may have come in contact with this kind.

There must be something radically wrong with the "Church" (and I do not believe there is) if men and women of every station and condition in life cannot come into her courts and find that "peace" promised by our Divine Head. "The only way to reach the negro," aye, and the whites, reds, yellows, and browns, is for men and women "who profess and call themselves Christians" to do the Master's bidding in His Name; live as He lived, do as He did. "Do My Father's will."

Let any one else engaged in trying to spread His kingdom amongst men try this plan, and then write about success or failure.

G.

Hopkinsville, Ky.

CONFESSION AND ABSOLUTION

To the Editor of The Living Church:

In a letter headed "Godly Admonitions," in a recent issue of The Living Church, the writer, while commenting upon Bishop Paret's recent action, seems to have fallen into grievous error touching his office as a minister in this Church.

Dr. Quinn almost hints that Bishop Paret is of the same mind as himself *in re* confessions; I mean "auricular" confessions.

Now we who know anything at all about Dr. Paret are perfectly aware that he would be the last man in the world to stop a penitent or troubled soul from "opening his grief" to a clergyman of the Church, and not only doing this, but also receiving the benefit of advice and absolution.

All the Bishop complained of in that since-celebrated Baltimore address was the teaching that confession of sin to a priest must precede Communion. And there all sensible people, clergy and laity, know that the Bishop was in the right, but never did he hint, let alone assert, that the American Church "had banished confession."

Fancy a Church calling itself a part of the Catholic Church, Mr. Editor, "banishing confession!" As well banish all intercourse and exchange of thought between near friends as put away confession of sin in the Church of God. Indeed the position of the American Church is *tout au contraire.* I thought all clergy understood the Ordinal in its simplicity, however much we may disagree in different dioceses as regards "use", ritual, and that sort of thing.

The Church in this land has never set her face against private confession. She has never denied her mission. She has never for a moment breathed aught (as a Church of course, not in a mere party spirit) against the relationship which her clergy occupy so often towards their congregations. Indeed she seems rather to encourage than to "banish" private confession.

What does the Exhortation mean which is supposed to be read the Sunday before the Holy Communion is celebrated, when it advises those who cannot "quiet their consciences" to come "either to their rector, or some other minister," and receive comfort and ghostly advice? What does the Church mean? Well! to most people she seems to mean just what she says, and we take her at her word.

And, by the way, the "opening of one's grief" does not mean a sweet, little gossip about some trifling spiritual trouble, in the rector's comfortable study. It means religion. It is something serious. We do not go and consult a medical man just to have a nice little talk. No! his time is, as a rule, valuable, and we go for bodily help and expect to receive that help, and so I have always understood the "opening of one's grief" to one's minister to mean not only receiving his advice, or "having a chat" but also procuring absolution for the griefs and troubles I may have confessed.

I should be very sorry to think that when any of my people come to me and open their grief, all I could do would be to let my hair stand on end like the old priest in the "Ingoldsby Legends," and pat them on the shoulder, and give a little sanitary advice or talk.

The Prayer Book intends just what she commissions her clergy to exercise and to give, when she tells parishioners to "open their griefs", and that is the benefit of absolution.

To hear some people talk one would think that the American Church was playing at the cure of souls, and had cut herself adrift from all the canons and homilies of the Anglican Communion, and was trying to outrival the Irish Church.

And while talking about Confession and Absolution, surely the Prayer Book—apart from the more general confession and absolution of the daily offices, which all clergy are expected to say in open church—does not speak in any uncertain voice and like some cracked and tinkling cymbal, when it advises the soul in the office of the "Visitation of Prisoners," to make special confession to the attending chaplain, and furthermore instructs that good man to absolve the prisoner afterwards according to the absolution of the Communion Office.

No loyal and sensible person can misinterpret these words. I say nothing about the very plain words in the English office of the "Visitation of the Sick" because doubtless I should be told that I was pleading for something which was un-American.

A confession is a confession as long as it it true and proceeds from the heart; and an absolution is an absolution as long as it is pronounced by some authorized minister of Christ's Church, whether the minister says "I forgive", as in the English form, or "have mercy upon you, pardon and forgive you," as in the American office.

The result is the same, and we clergy cannot hide or shrink from our duty. And it is a poor beating about the bush for any priest who has the charge of souls, and is told in the Scriptures to watch over them as one who will be held accountable, to pretend to understand the solemn words of the Ordinal in any other than the literal and plainly intended way.

Perhaps it has escaped the good doctor's memory, that one of the most intensely 'American bishops who ever occupied an American see, deplored the fact that we were not more direct in our assertion of the absolution form of words than we are. It was the senior Potter—Horatio—of New York. See his charge for 1869.

In conclusion, I trust when the writer of the letter called "Godly Admonitions" examines himself during the next Ember days, he may re-read Bishop Moberly's Bampton lectures for 1868, pp. 216, 217, and will also think, as those lectures are intended to make one do, a little more of his ordination commission, "whose sins thou dost forgive (as a priest and ambassador of Christ) are forgiven," so that both he and those under his care may be the more religiously exercised thereby, and also, that we other clergy who do hear the griefs of our flocks, and in turn tell our own griefs (and some of us have them), to some "other minister", may be spared the pain of reading such letters as it is sometimes our lot to peruse; and then be obliged to set some of our people right who have read the same and are troubled thereby, and have as a consequence the further "grief" of doubt upon their minds which such writings so kindly give them.

John F. Milbank.

Warrenton, N. C.

To the Editor of The Living Church:

I have read with interest in a recent issue of your paper, a communication from the Rev. J. C. Quinn. Among other things, he states that there is a right and a wrong confession. Certainly there is; the terms "right" and "wrong" are applicable to anything. But if the Prayer Book compilers studiously avoided giving any, even the remotest sanction (I quote from the letter), to "auricular confession and priestly absolution," what is the meaning of the declaration of absolution or remission of sins to be made by the priest alone? If this be one kind of absolution, does it preclude the more ancient kind? What do absolution and priest mean? Have they a certain applied meaning, or do they mean nothing? Has the priest any authority, or would any body else do? Why does the Prayer Book connect absolution and priest? Is this the only kind agreeable to the Church, or is omission prohibition?

Again, when I was ordained priest, the Bishop said: "Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained." What does this mean? I have often heard what it does not mean, but what does it mean?

In the office of the Visitation of Prisoners, at the foot of page 316 in my Prayer Book, I read: "Then shall the minister examine whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned," etc. The next rubric reads: "After his confession, the priest shall declare to him the pardoning mercy of God," etc. I think the words confession and priest are near enough to be dangerously misleading if they do not mean what they appear to, that is to say, in the face of the fact that your correspondent declares, *i. e.*, that it would appear to the candid reader that those who gave us our Prayer Book very studiously avoided giving any, even the remotest, sanction to "auricular confession and priestly absolution." If the confession of a criminal is not to be auricular, how must it be? Public? If "after his confession" (there it goes again) "the priest shall declare unto him," etc. —if all this does not mean confession and priest, what does it mean? I entreat some one to tell me. I do not wish to appear captious or hypercritical, but it seems to me that there are so many that are called "sound, conservative, high Churchmen" that are always questioning and limiting to such an extent, that it must be very bewildering to the seeker, be he priest or layman, to know exactly what things do mean, and notably the words, "whose sins thou dost forgive," etc.

I would further suggest that we have guides other than our Book of Common Prayer for the conduct of our services. Thus we have custom and tradition *vide* the surplice and stole. The Prayer Book says nothing of them. Then we have the canons. They give certain directions about lay readers, about which the Prayer Book says nothing that I can find. Then I notice that in the consecration of bishops, the presiding bishop says to him that is to be consecrated: "Brother, forasmuch as the Holy Scriptures and the ancient canons command," etc. Do these ancient canons have any responsibility owed to them by the American Church? If so, why is there not more attention paid to the commands of the ancient canons, inasmuch as they are to be obeyed, and moreover, elucidate many points about which there is so much deplorable diversity of opinion. If we owe no obedience to them, why this allusion? It must then be strangely delusive, singularly out of place, and an unwarranted intrusion into the Church Office Book, that has escaped, together with several others, the argus-eyed committee of revision of the recent General Convention.

I wish it plainly understood that I do not present these queries from contentious motives, but for the information I hope to elicit. It is very much easier to let things drift, but as sure as the education of the people in matters ecclesiastical progresses, will such questions as these be put, and such points raised, and an answer must be found.

C. E. Roberts,
Priest of St. Mary's church.

Tomah, Wis.

THE CONDITION OF THE COLORED PEOPLE

To the Editor of The Living Church:

In the interest of truth and justice, I write to defend Afro-Americans from the misrepresentations of the Rev. E. N. Joyner, of Columbia, S. C. In your issue of the 30th of June, Mr. Joyner says:

The condition of the mass of these people (negroes) is not conceivable to any one who does not come in close contact with

them. They are ignorant, though ambitious to learn; they are immoral, though "religious" beyond bounds; they are superstitious, though they reverence and adore the Supreme Being of which they have sincere yet crude conceits. . . . . The wretched way in which they live, their improvidence and uncleanliness, their crooked, perverse ways, the minimum of morality to be discovered in their religiousness.

I maintain that the impressions which, naturally, suggest themselves to one, after reading the above, are erroneous. While such conditions are necessarily true of very many negroes, such is also the case with regard to a very large class of poor whites. And again, from every reasonable and practical standpoint of Church work among Afro-Americans it is manifestly evident that the Church attracts, in the main, the better class of this race, in laying the foundation for successful operation among them, and, by means of these, she stoops down and lifts up, regenerates and assimilates, by degrees, those of the lower social order.

I have never conceived it the *special* duty of our Church, with regard to Afro-Americans, passing over the better portion of the race, *to hunt up* all the refuse and criminal element to constitute a pauper annex, in order to afford an opportunity for work for those who can only endure the rigor of such labor, by being placed in a "patronizing" attitude.

Mr. Joyner seems to endeavor to delude the kind and loyal friends of the negro, in the North and West, into believing that "our more intelligent and energetic colored friends, who push themselves northward and westward, who are trim housemaids and handsome coachmen, lordly parlor car porters and millionaire butlers," represent the highest order and most conspicuous advance among Afro-Americans. Mr. Joyner ought to know better. He *must* know better if he knows anything about his own city and the representative congregation of St. Mark's, Charleston. The truth is, colored people, generally, live as well, in as much comfort and elegance, in the large Southern cities, as they do in any part of this country. "House-maids" and "handsome coachmen," our "more intelligent and energetic colored friends!" Has Mr. Joyner ever heard of the eminent congressman, ex-congressmen, doctors, lawyers, artists, photographers, fish and cotton dealers, mechanics and well-to-do farmers, not a few, and colored men in nearly every business and commercial pursuit, right in the city of Charleston under his very nose? The writer knows whereof he writes. I have been to Charleston, and have seen for myself. I have been in the elegant, refined, cultivated, and handsomely-adorned homes of many of these people. There is great and urgent need for funds for the missionary work among Afro-Americans in all parts of the country, but it is certainly unnecessary, in order to secure it, to resort to such obscuring of the truth. Evidently, there must be a bit of irony in this queer expression of Mr. Joyner: "I beg you . . . do not judge my humble, and ignorant, and genial, and black brother and sister, away off on these cotton and rice plantations, by the magnificent samples who flourish themselves where *you* are in the majority!"

In concluding, I call the special attention of the readers of THE LIVING CHURCH to the following extract taken from a newspaper lying before me. It tells its own story. Columbia is the home of the Rev. Mr. Joyner. The testimony of Mr. Kellogg, editor of the School Journal of New York, is very significant. A correspondent who has visited the school, writes:

The Howard graded school was the next point of interest. Here we found Prof. Edward Wallace and his able corps of teachers hard at work. They are doing splendid work, as the written examinations in Latin, algebra, geology, civil government, arithmetic, language, and other studies, gave evidence. The primary grades were taught by thoroughly competent teachers, and the discipline of the school was excellent. Speaking of this school, Mr. A. M. Kellogg, editor of the *School Journal* of New York, who has recently visited the South for the purpose of inspecting the school work being done, says: "I am more impressed by the management of the colored school of Columbia, S. C., than by any other. There were 900 gathered under one roof; when recess time came they went out by signals in a most perfect military order; they assembled in perfect order, not a word of command being heard; they had been well drilled. In addressing them, the effect of this perfect order was apparent; they listened; they sat up straight; they gave attention; the usual self-consciousness so apparent in young colored persons was entirely wanting; they were neatly dressed; their books were properly held; they carried themselves better in the streets than the majority I noticed elsewhere." We can also bear testimony to the splendid work and discipline of this school taught entirely by colored teachers.

GEO. F. BRAGG, JR.

1605 McElderry St., Baltimore, Md.

Personal Mention

The Rev. L. C. Rich has resigned his position on the clergy staff of Mt. Calvary church, Baltimore, Md.

The Rev. Geo. H. Sterling has accepted the rectorship of Zion church, Morris, N. Y.

The Rev. T. C. Williams has sailed for France.

The Rev. C. J. Ketchum is spending July and August at York Harbor, Maine.

The Bishop of Vermont received the degree of Doctor in Divinity *ad eundem*, at the recent commencement of Trinity College.

The Rev. Wm. S. Boardman has gone abroad for the summer.

The Rev. Reginald H. Howe has received the honorary degree of Doctor in Divinity from Brown University.

The Rev. H. A. F. Hoyt has returned from Europe, and resumed his duties at Trinity church, Oxford, Pa.

The Rev. Clarence C. Leman has resigned the rectorship of Trinity church, Mobile, Ala., to take effect Oct. 1.

The Rev. John H. Converse, diocese of New Jersey, has been appointed chaplain of the American church at Lucerne, Switzerland.

The Rev. Wm. W. Mix, rector of St. John's Memorial church, Ashland, Pa., still remains at St. John's.

The Rev. Dr. Millett has resigned the rectorship of Emmanuel church, Holmesburg, Pa., after 30 years' service, to take effect Oct. 1st.

The postoffice address of the Rev. B. A. Rogers is changed from Liberty Hill to Houston, Tex., and he has resigned the rectorship of Grace church, Georgetown.

The Rev. and Mrs. John Dows Hills and their daughter sail for Europe, August 4th, for a brief vacation in England.

The Rev. A. W. Mann sailed July 14th to attend an international conference of Church Workers among Deaf-Mutes, to be held at Blackburn, England; and to visit churches and schools for deaf-mutes in Great Britain and on the Continent. He expects to return in September.

The address of the Rev. G. A Harvey is now Lancaster, N. Y., having accepted the parish of Trinity church some few weeks ago.

St. John's church, Yonkers, N.Y., is to be in charge of the Rev. James E. Freeman during the absence of its rector, the Rev. Alexander B. Carver, who sailed for Europe recently.

The Rev. F. H. Church is officiating at St. Matthew's, San Mateo, Cal., as *locum tenens*, and should be addressed at "The Rectory," San Mateo, Cal.

Communications and journals for the secretary and the registrar of the diocese of California should be addressed to the Rev. F. H. Church, 731 California st., San Francisco.

The Rev. W. J. W. Finlay has accepted the rectorship of St. Ann's, Dorchester, Mass.

The Rev. Arthur Chase has resigned his position at St. Mark's school, Southborough, Mass., and accepted an assistantship at the church of the Advent, Boston.

The Rev. Mr. Lynch, who was recently ordained deacon, has accepted the charge of Grace church, Dalton, Mass.

The Rev. G. W. Preston, from the Theological Seminary, Gambier, O., has taken charge of Trinity church mission, London, O.

The Rev. W. P. Law, for nearly seven years rector of the church of the Good Shepherd, Allegan, W. Mich., has resigned, the resignation to take effect Sept. 2nd.

The Rev. J. Sanders Reed has gone abroad for six weeks.

The Rev. Wm. Henry Bown will spend the month of August at Alexandria Bay.

The Rev. Burr Weeden has accepted a call to Christ church, Sacketts Harbor, C. N.Y.

The Rev. George Maxwell has taken charge of the work at Brownville, Wood's Falls, and North Watertown, C. N. Y.

The Rev. W. G. Bentley is spending his vacation at Cleveland, Ohio.

The Rev. C. T. Raynor has accepted a call to Copenhagen and Champion, C. N. Y.

Mr. J. C. Gibson, of St. Stephen's College, will lay-read during the summer at Evan's Mills and Great Bend, C. N. Y.

The Rev. E. H. Kenyon is spending the month of July at Alexandria Bay.

The Rev. Frank Steed has resigned the rectorship of Christ church, Luray, Va., to accept that of the church of the Nativity, Crafton, diocese of Pittsburgh, and will take charge the first Sunday in September.

The Ven. Archdeacon Morrison, of Brooklyn, and family, are spending the summer at Belmar, N. J.

The address of the Rev. O. S. Barten, D. D., for the month of August, will be, Walnut Mountain House, Liberty, Sullivan Co., N. Y.

Mr. E. B. M. Harraden has resigned the care of Christ church, West Burlington, and Calvary mission, Edmeston, N. Y.

The Rev. Joseph F. Jowitt has accepted a call to Trinity church, Schaghticoke, N.Y., diocese of Albany, and should be addressed Trinity Rectory, Schaghticoke, N. Y.

The Rev. W. DeL. Wilson has resigned the rectorship of St. John's church, Syracuse, C.N.Y., and accepted that of St. Mark's church, in the same city.

The Rev. Dr. C. Miel, after passing a few days with his youngest son, the Rev. E. deF. Miel, rector of Trinity church, Hartford, Conn., will spend the remainder of July at Gloucester, Mass.

Ordinations

The Rev. John Smith Lightbourn who was recently called to a curacy in Bermuda, was ordained to the priesthood on Sunday, June 17, by Bishop Peterkin in Trinity church, Huntington, W. Va., the Bishop preaching the sermon, and the rector of Trinity, the Rev. John S. Gibson, presenting the candidate. Mr. Lightbourn sailed for Bermuda from New York, July 2.

Official

WARNING

The clergy of the Church are warned against a young man giving his name as Carl Anderson, and claiming to be a communicant of the Danish Church, with a brother a clergyman of said Church, and his father a wealthy manufacturer of Copenhagen. After recommending him to employment and a boarding place, and actually providing him with food and shelter for one night, he endeavored to borrow money under several pretenses, and finally, telling various contradictory stories, left town with a few days' board bill unpaid. He claimed to be an alumnus of the University of Leipzig; speaks German as fluently as English, and professed a knowledge of French and Spanish, as well as his native language, Danish. He is highly accomplished in classical music, and performs on several instruments. Is about five and a half feet high, and slender; has dark hair and eyes, and a short and stubby mustache: while in this town, wore brown derby hat, black coat, vest, and shoes, and light pants.

A. L. BYRON, Deacon in charge,
St. Joseph's church.

Rome, N. Y., July 16, 1894.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Married

GOULD—WILKINS.—At noon, on Thursday, July 12, 1894, at St. Andrew's church, New York, by the Rev. Gouverneur Morris Wilkins, brother of the bride, the Rev. Maunsell Van Rensselaer, D.D., giving the blessing, Martina DeLancey Wilkins, daughter of the late Lewis Morris Wilkins, of the U. S. N., to William Shattuck Gould, of Chicago.

Died

AYRES.—Died at Waveland, Miss., July 13th, at 1:30 P. M., Mrs. Martha DeMay Ayres, *nee* Morrison, wife of the Rev. Nelson Ayres, aged 49 years, 6 days. *R. I. P.*

Appeals

August 12th next is Ephphatha Sunday. The offerings needed every year to meet the expenses of the Mid-Western Deaf-Mute Mission, may be sent to the REV. A. W. MANN, general missionary, 878 Logan Ave., Cleveland, Ohio.

TWELFTH Sunday after Trinity offerings for Church work among deaf-mutes in the dioceses of Western New York and Central New York, should be sent to the Rev. C. Orvis Dantzer, 706 Harrison st., Syracuse; in Maine, New Hampshire, Vermont, Rhode Island, and Massachusetts, to the Rev. S. Stanley Searing, Huntington House, Cortes st., Boston; and in Connecticut, Long Island, Albany, Newark, and New York, to Mr. Wm. Jewett, treasurer, 89 Grand st., New York, or the Rev. Thomas Gallaudet, D. D., general manager of the Church Mission to Deaf-mutes, 9 West 18th st., New York.

WANTED—Fifty dollars to pay for repairs to mission church, Hazel Green, Wis. Until recently the church had been closed for six years. No repairs have been done to the building since its erection in 1881. Brick chimneys must be built before the church can be insured; and in winter there is very great danger of fire from the unsafe state of the pipes leading through the roof. The above sum will place the building in a safe and neat condition. Subscriptions will be gratefully acknowledged by the REV. W. B. MAGNAN, Platteville, Wis., or JOHN H. DANIEL, Hazel Green, Wis.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year closes August 31st. Prompt contributions are required for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools. Many gifts, large and small, are solicited.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary.

Church and Parish

WANTED.—By a college graduate of several years' experience, a position in a school to teach French and higher English. Can also assist in music. Address MISS C., care of LIVING CHURCH.

THE Rev. Dr. Delafield desires to obtain for a parishioner, a young lady, a position as private secretary or companion. Book-keeping and business training. Address, THE RECTORY, 4333 Ellis ave., Chicago.

A CHURCHWOMAN of good education, who has had a course in Training-school for Nurses, offers herself as companion to invalid lady or child. Salary moderate. Good references. Address, H. M., THE LIVING CHURCH.

ST. JOHN'S CHURCH, Clinton, Mich., has three chandeliers no longer needed since incandescent fixtures have been put in the church. The vestry is willing to give these to any weak congregation in need of such lighting convenience. The chandeliers are in excellent condition, and complete with Rochester lamps.

W. R. BLACKFORD, Rector.

Choir and Study

Commemoration of St. Anne

MOTHER OF THE BLESSED VIRGIN MARY

BY MARY ANN THOMSON

Watching with maternal pleasure
Childhood's path by Mary trod,
Blessed Anne, how great a treasure
Wert thou guarding for thy God!

Didst thou dream, O favored mother,
That for her whom thou didst bear,
Waited honor that none other
E'en of David's house might share?

Didst thou marvel that so holy
Child of woman born could be,
As the little maiden lowly
Meekly learning at thy knee?

Didst thou, as in art depicted,
Teach her sacred scrolls to read,
Where the Advent stood predicted
Of the Christ, the promised seed?

Learned she thus the Lord's Anointed
Should be born of David's line
Of a Virgin God appointed
To bring forth the Child Divine?

Didst thou see thy daughter's glory
In her infant, here on earth?
Or above didst hear the story
Of the wondrous Virgin birth?

Little know we, but we cherish
Thoughts of thee to Christ so near,
Thy remembrance ne'er shall perish
Mother of His Mother dear.

Philadelphia, July, 1894.

As predicted, the Handelian festival has had a week of genuine "Queen's weather," possibly partly accounted for by the flitting about from Windsor to White Lodge, where the Duchess of York has presented the nation with the third male "heir presumptive," a series made up of the Prince of Wales, whose successor would be the Duke of York, whose successor would be the aforesaid royal infant. At Sydenham, the rising temperature of these sunny days, and the conservatory fervors of the palace itself have not discouraged attendance, there being more than 20,000 on Monday, and more than 21,000 on Wednesday. The commanding vitality of this oratorio of the Messiah is something that passes explanation, since it is sung many hundred times every year in Great Britain, so that all charms of novelty have disappeared generations ago. But "the Messiah," whenever announced and properly presented, is sure of its audience. At the Monday concert, almost every one seemed to have a copy, and it was a remarkable fact that for the most part it was scrupulously followed, measure by measure. The same fact was noticeable at the Centennial Festival in Westminster Abbey, almost three years ago, when the Messiah was given under the direction of Dr. Bridge, and the abbey choir greatly augmented. At any rate the English people may be said to know their favorite oratorio by heart, and that would go far to account for this tremendous enthusiasm.

To the careful observer on Monday, it became at once apparent that the magnificent chorus, conscientiously proportioned to the full measure of requirement, contributed a principal element of success. We have no such "proportioned" chorus at home. In New York for years past the Oratorio Society has been thinning out in its tenors and basses, and to such an extent that in rapid and loud passages, the increasing volume of trebles and altos render them, if not partly inaudible, at least disappointing and ineffective. Here it was a heroic enlargement, without loss of symmetry, and on such a colossal scale that there seemed room for the highest conceivable development of the composer's conceptions. There is such a thing as bigness which becomes simply monstrosity, but no such suggestion came on that Monday. The choral numbers were given with inimitable ease and liberty of delivery; the due light and shade, with expressional refinements, came out as clearly as if delivered by a quartet. Then there was a conscious delight, a radiant religiousness of feeling as though every choralist were for the time a worshipper. It was an exceedingly engaging study to follow the choralists through that almost unsingable maze, the "Amen," which came out clear and complete to the least and last note. At home, possibly one-fourth of the audience "cut" the "Amen" and interrupt its rather scrambling and nervous delivery by hurrying out of the house. Here, not twenty persons, we think, stirred from their benches, until the close; all delight in it and seem to understand it.

The Wednesday was miscellany, orchestral and vocal. There were brought to light many of the choicest things that long delighted the day of their production, and that retain a certain place in the affections of cultivated English audiences. Most of all this is utterly lost to us at home, where the seriousness, the inimitable delicacy, and dainty elegance no longer appeal to us, probably because we so rarely hear any of it. The interest continued unabated; it was the field day for the great solo vocalists. Friday, with its "Israel in Egypt," its vast and almost impossible choruses and double choruses—many of them among the most difficult ever written—abundantly satisfied the 18,000 (for there was an unprecedented falling off in attendance), who had been assembled by the fascinations of these very difficulties. Indeed it might almost be said that certain musical sensationalists listen to the "Israel" something in the spirit of the lover of athletics who follows a perilous act on the flying trapeze, not precisely hoping that any mishap may follow, but sure that if there are to be dislocations and fractures, that is precisely the place for them. The oratorio moved a little heavily in its later numbers. The chorus had become visibly jaded, while the conservatory heats of that worst musical hall in the world had become almost insupportable. Aside from one or two measures of confusion, however, a reputable closing was effected.

One of the most interesting features of the week has been the critical and literary activity of the press in its highly elaborated comments. Ancient straw has been sedulously threshed over where the most adventurous could hardly find a handful of chaff even; and the Handelian literature and traditions have one and all been brought afresh to the front, with the gravity of original discovery; although it has been done just as thoroughly at every preceding triennial. The net result is the universal education of the great masses of English in all that belongs to their beloved Handel. It can hardly be out of place to quote *The Times*, the whilom "Thunderer," most serious, circumspect, and perhaps weighty of its contemporaries. It will be observed that our citation is editorial:

> In accordance with a tradition which, apparently, age cannot wither nor custom stale, the festival proper began yesterday afternoon at the Crystal Palace, with what was in the circumstances a remarkably fine performance of "The Messiah." While this very tradition has led many so-called lovers of Handel to believe that they are hearing his oratorios to the best advantage when rendered by an orchestra of 500 performers and a chorus of upwards of 3,000 voices, it may not be amiss to point out once more, that this order is precisely the reverse of what Handel himself desired, a fact of which the programme-book takes cognizance in the passage referring to the recent discoveries at the Foundling Hospital, to which allusion was made last Saturday. It will be in the recollection of all who are interested, that a few months ago a number of books containing a complete set of parts for "The Messiah," were found in the above-mentioned institution, and that these go to prove that the Handelian orchestra consisted of 33 instruments, and the chorus of 26 voices. To quote the words of the discoverer: "Our modern method of performing Handel's works with a very large chorus and a comparatively small band is nothing less than a ridiculous caricature of the composer's intentions." It is, of course, not so much the size of the component parts—that is, of the chorus and orchestra—as the utter want of proportion between them that is at fault at these triennial celebrations, and, indeed, at nearly all performances of Handel's oratorios.
>
> Of all compositions that exist, those of Handel can perhaps best bear the strain of these monster performances, because of the massive grandeur of the choruses, which, after all, are the main feature. Yet it cannot be denied that the more complex of these gain enormously in effectiveness as well as in artistic value, when proper proportions are maintained, unless, indeed, the deepest impression is that created by the greatest amount of sound, which is absurd. Surely something might be done in the near future to give an experimental performance of at least one of Handel's oratorios upon the lines laid down distinctly enough by the composer himself.
>
> The soloists (Mmes. Albani and M'Kenzie and Messrs. Ben Davies and Santley), who appeared yesterday, have all been heard at previous festivals. It may, however, be said that Mr. Santley sang now for the twelfth time at these functions, he having appeared first some 32 years ago.
>
> Both Mmes. Albani and Marian M'Kenzie were in splendid voice. . . . . Mr. Ben Davies sang throughout with evident feeling, and he certainly has not often been heard to greater advantage than in "Ev'ry valley," and the tenor music generally. The purity and beauty of Mr. Santley's style, his manifest earnestness, and his unquestionable skill, must ever stand out as a noble example of all that is possible in oratorio singing.
>
> The efforts of the chorus were more than satisfactory, and, on the whole, it may be doubted if a finer body of voices has ever been heard here, considering that 3,500 performers must form a more or less unwieldy body. The choruses, "For unto us," "And with His stripes," as well as the "Hallelujah" and many more, were given with splendid effect, but the habit of emphasizing the first note of each of the divisions in florid passages, like those in "And He shall purify," is one to be avoided. Mr. Manns conducted with all his customary skill, and Mr. Hedgecock presided at the organ.

Surely, applause at the end of each number of so sacred a work is unjustifiable, and as completely out of place as it must be irritating to a large section of the audience. It were well if the example set by one of the most prominent of metropolitan choral societies, of issuing printed notices requesting the public to refrain from any show of applause during the performance of a sacred work, were copied at the Crystal Palace. The custom, too (which seems to be increasing), of the solo vocalists making arbitrary additions to the generally accepted text, the insertion of high notes and of "graces" where they are not written, is one which should be put down with a strong hand, if the best of our traditions are to be preserved.

Students of musical antiquities will be interested in the following summary. The music of ancient Israel, and the splendors of the ritual services in the Temple, have long been almost lost sight of in conjecture:

> The musical performances in the Temple of Jerusalem in ancient ages were of varied character, and, in trying to get an idea of them in modern times, it is necessary that account should be taken not only of the instruments then in use, according to the Bible, but also of the choral and orchestral music and the Levitical musicians. There have been many speculations upon the subject, and there are many books about it, but it would be hard to find a more satisfactory digest of existing knowledge concerning it than that recently prepared by a musical scholar, Rabbi Wolfers, for publication in a British periodical.
>
> The first Biblical reference to a musical instrument is in the book of Genesis: "Jubal was the father of all such as handle the harp and the organ."
>
> The "khenor" or harp was employed by the Egyptians and Assyrians as well as by the Israelites upon joyous occasions, such as consecrations, festive assemblies, and triumphs. It was used by King David when singing songs of praise, and he danced as he played upon it. The Levites also danced to its music. Though there is no exact description of it in ancient records, it is known that it was small and light, that the frame of it was of wood, that it had ten strings, and that it was played not with the fingers, but with a small stick, plectrum or quill. It is often called the pleasant harp.
>
> The organ or "engal" of antiquity did not resemble the modern instrument of that name, though the Hebrew word by which it was known bears evidence that it was a wind instrument. According to tradition, it was composed of a number of slender reeds or pipes strung together and played with the mouth. These two musical devices, the harp and the organ, are all that are associated with the illustrious name of Jubal.
>
> Many other musical instruments came into use in Israel after Jubal's time, and were employed in the sacred services. The "naibel" bore some resemblance to the modern guitar. It was an instrument of ten or twelve strings, was made of firwood, was played with a plectrum, was used in sacred music in the time of David, was exceedingly popular for ages, and was probably of Phœnican invention. It is spoken of in the Bible. Its name leads to the opinion that it bore the shape of some of the primitive Phœnician jars. The instrument known as the "thof" was like the tambourine of modern times. It was of shallow or saucer-like shape, its body of leather or parchment, and its rim of wood in which jingling disks of metal were inserted. It was held in one hand and beaten with the other. It served as an accompaniment to the Song of Moses on the shore of the Red Sea and its sounds were evoked by David in days of gladness. The piped instrument "chalil," which was blown only upon twelve days of the year, was made of bone or of wood, and was heard upon sorrowful as well as upon joyful occasions. The Prophet Isaiah speaks of it repeatedly (in the English translation of the Bible) as "the pipe". There was in the temple service an instrument called "metzaltzin," or the cymbals, a pair of shallow metal plates, which, when struck together, produced a ringing, musical sound, or series of sounds. "David and all the house of Israel played on cymbals before the Lord." The ram's horn or "yobel" was the ancient trumpet of Israel, and its sound proclaimed the jubilee. There were two other kinds of trumpet, one of which was ordinarily used in the musical services of the temple, to be played, not by the Levites, but by the priests. Moses was commanded to make two trumpets of silver, and the objects of blowing one or both of them at different times, according to Divine order, are set forth in the tenth chapter of the Book of Numbers.
>
> Several of the instruments referred to in the Bible cannot be described, as their character is wholly unknown. No knowledge of them is to be obtained from the writings of the ancient rabbis. In Israel, however, as may be seen by the accounts here given, there was a sufficient variety of musical devices.
>
> It does not appear that the musical art had grown beyond its simpler forms up to the time of Moses, but it was evidently advanced in the days of Job, who speaks of the organ, the harp, and the timbrel. During the reign of David in Jerusalem there were many stringed and wind and other instruments of high quality. Rabbi Wolfers believes that the power of prophesying was closely associated with music, which seems, indeed, to have been an indispensable feature of the prophetic function. There are allusions to this peculiarity in the first book of Chronicles and the second book of Kings.
>
> The instrumental music was performed mainly by the Levites, one class of whom formed the temple musicians. A full choir consisted of as many as 24,000 men, divided into three great bands, and separated one from another upon vast platforms. This enormous body was instructed by 288 masters, who were themselves under the direction of three superiors, the names of

whom—Asaph, Heman and Yeduthun—are prefixed to some of David's Psalms. The Levites appointed to sing or play had no other duties to perform, and were thus enabled to devote the whole of their time to the perfection of their art.

After setting forth the results of his researches into the ancient music of Israel, Rabbi Wolfers speaks of its spiritual power. "No adequate idea", he says, "can be formed of the grand influence of the temple music upon the worshipers. The melodious strains of the thousands of instruments, coupled with the trained and harmonious voices of the host of singers as they chanted the noblest sacred songs of any people in any age of the world, swept beyond the walls of the temple, and could be heard far away."

Book Notices

A Traveler from Altruria. By W. D. Howells, author of "The Coast of Bohemia," "The Quality of Mercy," etc. New York: Harper & Bros. 1894. Price, $1.50.

Mr. Howells has written many books touching on living topics, but in this he has surpassed himself. Through it all there is the clear, prophetic outlook so wise and consistent, that we wonder it is a prophecy still, and not already an actuality. He has taken up the problem and sought a solution, and he has done it well. All hail, Altrurian traveler! for whether thou hast divine inspiration or whether thou art earthly born, thou hast the true principle. If every capitalist and every working man could listen to thy words, their bitter sorrows and sufferings would be over.

My Summer in a Mormon Village. By Florence A. Merriam. Boston and New York: Houghton, Mifflin & Co. 1894 Price, $1.00.

We read this charming book through within a few hours. It is charming in every way, and is a credit both to author and publisher—an ideal book for summer reading. The author observes everything, and has the faculty of interesting her readers in everything—the good landlady, whom she calls "a mother in Israel;" the children of the neighborhood; the purchase of a horse; the Mormon wives; the doctrines and practice of the Latter-day Saints; the flowers, and the mountain scenery. We feel sure that the author would be a charming person to meet, and if we ever had to be condemned by our neighbors we should like to have them such as she is.

According to Season. Talks about the Flowers in the Order of their Appearance in the Woods and Fields. By Mrs. William Star Dana. New York: Charles Scribner's Sons. Price, 75 cts.

This pretty book is a fitting sequel to the author's "How to Know the Wild Flowers." It might well be named, "How to Learn to Love the Wild Flowers." By the great majority of summer saunterers they are little noticed and less known.

> A primrose by the river's brim
> A yellow primrose is to them.
> And it is nothing more.

Let them take such books as this for vacation reading, and they will be gaining a capacity for enjoying nature which will enhance the pleasure of every outing.

The Acts of the Apostles. A course of Sermons. By the late Frederick Denison Maurice. London and New York: Macmillan & Co. 1894. Price, $1.25.

Maurice is the connecting link between Coleridge, on his latitudinarian side, and the Broad Church school of to-day. Like Coleridge, he has said and written many things worth thinking about. In fact, he is looked upon by many as a sort of oracle, whose utterances should be conned over and explored for deeper meanings than appear on the surface. But Maurice was sadly wanting in system and balance. As a result, the truths which he uttered were not "divided rightly"; and the general effect of this difficulty was to make him, however unintentionally, an apostle of liberalism rather than of Catholicity. Certain Catholic Churchmen are inclined to made pilgrimages to him as to a sage, but they mistake their man. That he wrote many suggestive things is true, but that he stated them in their true proportions and connection is unfortunately false. These sermons on the Acts of the Apostles are characteristic of such a man. They read pleasantly, and contain much that is suggestive and much more that needs, like the oracular responses of old, to be conned over before their real drift becomes apparent. That drift is as often away from the Faith as in its direction—although, like most sages, the author probably had no heresy at heart. He simply did not know how rightly to divide the truth. He spoke at large rather than to the mark. On the whole, therefore, we do not recommend the book to ordinary readers. Its contents will be found interesting and, in places, instructive; but very uneven in value and, in places, misleading.

The Apology and Acts of Apollonius, and other Monuments of Early Christianity. Edited by F. C. Conybeare, M. A. New York: Macmillan & Co. Price, $3.50.

This volume contains a series of translations from the Armenian. The originals were first published by the Armenian monks of San Lazaro, in Venice, in 1874, the same learned community which has been the first to offer to European scholars several of the most important relics of Christian antiquity, but whose work has been largely ignored till quite recently for lack of knowledge, even among the learned, of the Armenian language. The volume before us contains the acts of eleven martyrs of the early Church, preceded by a general preface of twenty-seven pages. Each martyrdom is accompanied by an introduction and notes. This class of literature was formerly much neglected, being generally set aside, as spurious or so corrupted and interpolated as to render it useless for any practical purpose. But it has begun to dawn upon scholars that these works have much greater historical value than has been attributed to them. The progress of critical science, and the enlargement of our knowledge of antiquity through recent investigation and discovery, have thrown a new light upon them. Some of those, hitherto regarded as spurious, have been found to be substantially true and to add materially to our knowledge of various features and circumstances of the times to which they belong. Even those which most decidedly lack the note of genuineness, bear unconscious witness to the character of the period at which they were written, the modes of thought, religious ideas and practices, social conditions, and legal processes familiar to the mind of the writer. As a very popular form of literature, and generally anonymous, they were peculiarly liable to alteration and interpolation, and it becomes a matter of importance to obtain the earliest versions. The value of the Armenian documents consists in this, that as a rule the ancient Armenian version gives an earlier form of the narrative than that contained in the Greek and Syriac manuscripts now extant. Among the rest the "Acts of Paul and Thekla" are of peculiar interest at the present time. After having been rejected as legendary by all except the Roman Catholic historians, the general veracity of the story has recently been vindicated by Prof. Ramsay, who considers that the narrative shows a knowledge of local and temporary conditions such as would have been impossible in a writer of much later date than that to which the occurrences profess to belong. Prof. Ramsay in his book on "The Christian Church in the Roman Empire from A. D. 70-170," treats of this story at length and, while insisting upon its general truth, points out statements which must be regarded as interpolations of a later time. It is exceedingly interesting to discover, that with a single exception out of nine instances, all of Ramsay's conjectures are confirmed by the purer Armenian version. Thus a curious episode is added to facts of St. Paul's life. The Acts of St. Phocas, the general truth of which is acutely defended by Mr. Conybeare, supply from the Christian side a view of the persecution in Bithynia in the reign of Trajan. So far, curiously enough, the only testimony to this persecution was that contained in the celebrated correspondence of Pliny, Governor of Bithynia, and the Emperor Trajan. It is interesting to observe that the Bollandist editors rejected these acts as spurious, while they also condemn those of Thekla as the very scum of forgeries. Strange that it should be reserved for Protestant scholars to vindicate the martyrology against the assaults of the Jesuits.

Several of the acts contained in this volume are quite new. Of these, the martyrdom of St. Hiztibouzit is interesting for the picture of fire-worship in Persia in the sixth century. The saint was a converted Parsee, and owed his death to the hostility of his former co-religionists. While Mr. Conybeare has rendered a great service by these translations, his own somewhat contemptuous attitude towards the Christian Church, as it exhibits itself in his preface and in occasional remarks throughout the volume, is greatly to be regretted. It is gratuitously offensive, and sometimes leads him quite off the path of solid scholarship.

Nothing could be more far-fetched, for example, than the notion that the relation of the Son to the Father in Christian theology was suggested by the "familiar spectacle" of the absolute Cæsar adopting another as his son to sit as his equal, in power. If the New Testament writers had needed such a model they would hardly have found it in the period of the early emperors. In another place he represents the earliest Christians as utterly controlled by the idea of the immediate end of the world, as resembling the most extreme of Russian nihilists. "This was the reason why they were persecuted. Most of their literature has perished because it was filled with wild chiliastic dreams. "Paul's letters and the Gospels have remained, because they were saner than other writings of the first age!" "The Christians, little by little, parted with their early dreams, and began to compromise with the world and live like sober citizens." Such writing is hysterical. It could hardly have been penned by a man who was really familiar with the remnants of the literature which he treats with such contempt, or who realized that St. Paul's letters and the Gospels were not mere pieces of writing which happened to survive, but formed the dominant literature, the basis of all the rest.

Opinions of the Press

The Advance

United We Stand.—Good comes out of evil. The strike struck patriotic fire in the Southern heart, which on the lips of Gen. John B. Gordon found an expression that thrilled the country. Senator Gordon, in replying to Senator Peffer of Kansas on the resolution offered by Senator Daniels endorsing the action of President Cleveland, said: "The day is not distant, it is upon us now, and I stand here, not as a Southern man, but as an American citizen, to proclaim, and I would that my words could ring through the heart and conscience of every law-breaker on this continent, that the men who wore the gray from 1861 to 1865 and confronted the stars and stripes in battle and under great convictions, will be found side by side with the men who wore the other uniform, following the same flag in upholding the dignity of the republic over which it floats and of every law upon its statute books." The difference between these grand words and the utterances of the Peffers, and the Kyles is the difference between burning loyalty and dangerous do-nothingism in an hour of supreme peril.

The Outlook.

The Real Issue.—The issue is not whether the Pullman Car Company ought to have submitted to arbitration the question what wages it should pay to its employes. It is whether the American Railway Union shall determine when, under what conditions, on what railroads, and in what sort of cars the people of the United States may travel. . . . Until the right of the American people to use the highways of the nation is settled, all other questions should stand to one side. Tariff, Income Tax, Silver Question, Woman Suffrage, are insignificant compared with the question: Are we a free people? The railway corporations will have the sympathy and support of substantially the entire nation in this issue until it is settled, and settled aright. It would be better to ride in common cars, freight-cars, cattle-cars, platform cars, or not ride at all, than to live under a social system which leaves the question whether we may ride, and when and how we may ride, to be determined by an irresponsible organization, formulating its decrees by secret committee and enforcing them by mob violence. We can live without railroads, as our fathers did before us; but we will not live without liberty.

The Church Standard

The Cambridge Candidates.—We have no mind to discuss this deplorable affair. It needs no discussion; but it may be well to note the absolute immorality of the position taken by these young men. They were ready to take Holy Orders in the Church. They were ready to give their solemn promise that they would "minister the doctrine of Christ as this Church hath received the same." They were ready at least twice in every week to say officially that they believed that our Blessed Lord was the Son of God, "conceived by the Holy Ghost, born of the Virgin Mary," and to say at least five times in the year that they believed He was "incarnate by the Holy Ghost of the Virgin Mary;" yet these same men were not prepared to say that they *personally* believed these things to be true. In other words, they were ready, as clergymen of the Church, solemnly to affirm what they did not personally believe; that is, they were ready to enter upon a life of ministerial mendacity, and they were given to understand that this monstrous prevarication is admissible in the Protestant Episcopal Church. Even our Boston contemporary cannot rejoice at such a fact as this. William Ellery Channing would have deplored it. No charitable man can rejoice at it, for "charity rejoiceth not in iniquity, but rejoiceth in truth." Better a thousand times that a man who does not believe the Christian religion should renounce it and honestly deny it—better that he should abandon it and openly join its bitterest adversaries—than that he should seek to make his living by a course of lifelong falsehood in its ministry.

The Christian at Work

Protection Against Anarchy.—Swift following the assassination of President Carnot a bill has been introduced in the House of Representatives defining the meaning of the term "anarchist," and prescribing the death penalty by hanging for all attempts by such people upon any official of the United States, or the setting off any explosive in any building owned by the United States, with a view to maiming or killing. Whether or not this particular bill furnishes the measure required, there can be no doubt that society owes it to its own safety to take the strongest precautions against such acts. One way of doing this is by securing the swift relentless punishment of the criminal. Another way is by the suppression of anarchist literature with its inciting to destruction of life and property. Still another method is by international agreement excluding the anarchist from the protection of the civilized State. When Russia proposed a series of international compacts providing for the surrender of dynamite workers and political assassins, there was opposition from several countries; but unless the signs fail, the time is rapidly approaching when the principle will be generally accepted. Still another method of curbing, if not suppressing these anarchist outrages, is to be found in educating the people to regard every anarchist as their enemy no less than the foe of society. It is doubtful if much more can be done. There are unquestioned wrongs in our social system which call for remedy; but as none of them is of the kind to be reformed by violence, so the teachings of pulpit, press, and platform, should all go forth in one direction only, that of inculcating peaceful reform, with severe condemnation of all extreme violent forms of utterance. In former times the Church did good service in preaching patience to the poor and the suffering. It can render the same good service now. At the same time a practical humanity will act wisely in seeking by every available means, legislative and otherwise, to ameliorate the conditions of living that the inequalities and deprivations which must always exist may be attended with the least possible suffering.

The Household

'Not Far Away!"

BY MARTHA A. KIDDER

Not far away a goodly land abides,
Of perfect peace;
A shining shore beyond life's troubled tides
Where sorrows cease.

Not far away the cross whose cruel thorns
I scarce can bear,
Shall change; a crown of light each brow adorns,
Oh, land most fair!

To thee our longing hearts forever turn,
Each dying day;
By faith I see the home for which I yearn,
Not far away!

Marjorie's Memory Ring

BY E. W. TIMLOW

"Where's my mucilage bottle gone?" papa asked, coming hastily out of his library.

"Oh, papa! I'm so sorry! I had it up in my room, and I forgot to bring it down. I'll get it," and Marjorie started off hastily.

"My dear child," said papa, somewhat impatiently, "will you never remember that things are not to be carried out of my library, on pain of being guillotined? Where was your own bottle?"

"I used it all up and I forgot to get any more. Oh, dear! now I remember! I used your's all up, too."

"Here's another bottle," said Helen coming to the rescue, and papa took it, and retreated.

But this was a specimen of conversations that every day went on between Marjorie Hale and her family. If she went on a errand, she invariably either left her change on the counter and brought the bundle, or secured the change and forgot the bundle. She was never known to post a letter promptly, or deliver a message or leave a note on time, and as she grew older, this was becoming every day a more serious fault.

The trouble was, she was dreamy and absent-minded, and sorry as she always was for her shortcomings, she had really never tried with all her might to overcome them.

"How strange it is that Marion Blair does not call for me," said Helen, one day. "I've waited an hour, and she said she'd be here at three. We'll lose the flower show altogether."

"Oh, Helen!" cried Marjorie penitently, "I am so sorry. I met Daisy Blair this morning, and she gave me this note for you from Marion."

Helen read the note hastily.

"You provoking child! She has a severe cold and can't go out, but wants me to call for Sadie Evarts at half-past two, and go with her alone. Sadie was going with us. Now, it's too late to go way up there, and you've lost us the flower show, and it's the last day!"

"I'm awfully sorry," murmured Marjorie.

"You always are awfully sorry!" returned Helen, impatiently, "but that does not excuse your abominable, outrageous forgettulness." Helen used strong language, but Marjorie's constant lapses of memory were maddening.

Every possible means had been resorted to, to make her more responsible, but gentle measures and even severe ones had alike failed thus far.

At last Mrs. Hale was inspired with another idea. Marjorie's thirteenth birthday occurred shortly after. When she had had her other gifts, mamma called her to her own room.

"Marjorie, I have a plan that I hope will help you to grow more responsible," mamma began, holding in her hand a delightfully mysterious little box that made Marjorie's eyes dance.

"Here is another present that I am going to give you provisionally," she went on, opening the box and taking out a little velvet case. Within this lay, oh, wonder and delight! the loveliest ring that ever gladdened a girl's eyes.

Marjorie drew a long breath of unutterable joy.

"Mamma!" she gasped, "Is that for me!"

"For you, with reservations," answered her mother, smiling. In one sense it is absolutely yours, but you can only wear it on conditions. When you forget anything—"

"Oh, mamma!" groaned Marjorie, in horror.

"Whenever you forget anything," repeated mamma, inexorably, "you are to forfeit the ring into my keeping for a longer or shorter time, according to the enormity of your forgettulness. I will decide this, of course, with perhaps a suggestion from the person whom your forgetfulness has most affected. Do you agree to these terms?"

Marjorie was silent for a moment, as she looked at this exquisite thing, lying on its velvet cushion. And it might be hers always, if she chose!

"I'll try," she said, soberly, at last, "but, oh, mamma, it will break my heart to give it up."

"Then earn it, little daughter," answered mamma, cheerily. "Both its presence and absence will be a reminder."

"If I'm not wearing it for any reason,' asked Marjorie, with a gleam of mischief, "can I forget as much as I choose between times?"

"No, indeed," said mamma, laughing. "Suppose you forfeited it for three days—"

"Oh!" groaned Marjorie.

"I should keep a strict account of any forgetfulness during that time, and simply add it to the time. Overcoming a bad habit, my daughter, is like winding up a ball of string if you drop it you have just so much to do over. So if you slip back even once—"

"I see," interrupted Marjorie, with a sigh. "I've just got to keep winding. I'll truly try not to drop my ball," her face growing radiant as mamma slipped the ring over her finger.

The family were all in the secret. Between them all, and their frequent reminders, with herculean efforts on her own part, Marjorie actually arrived at the end of an entire week with the precious ring still on her finger.

"I haven't dropped my ball once," she confided in triumph to mamma, at the end of that time, as she kissed her good-night. "And really, do you know, remembering isn't so hard if you really make up your mind you will."

Mamma smiled. "I am glad you find it so. Good-night, love. By the by, as you go up stairs, stop at the library door and tell papa that Mr. Evans has just sent word he will call to-night on some important business."

"Yes, mamma," said Marjorie, stopping on her way out for a moment's play with Yum-Yum, the skye terrier. Then she went out of the room and up-stairs. At the door of her room she remembered the message.

"Just in time," she thought, and she ran down stairs again into the library.

Mamma sat listening to see if she delivered the message. Hearing her run down stairs again, she smiled, satisfied.

"Oh, papa," Majorie began, when her attention was attracted by a beautifully illustrated volume, which papa was unwrapping. "Isn't that beautiful!" she exclaimed. "May I see it?"

"Yes, you may take it," answered her father. "Be sure to put it back on my table when you are through with it. I must step over to Brewster's for a while," and the busy lawyer snapped an elastic around a roll of papers and left the room.

Marjorie did not heed him. She threw herself on the white goat-skin before the open fire, and, with her chin in her hand, she turned the leaves of the lovely volume with absorbed interest, for she was a born book-worm.

Papa went out, and she did not hear the door close, even. Mamma did, though, and stepped to the door of the parlor. The light still streamed from the library, however, and she went back, supposing papa was still there.

An hour passed. About nine the bell rang violently, but Marjorie did not hear it.

A few minutes after, mamma's repeated "Marjorie," brought her to her feet.

"Where is your father?" Mrs. Hale was saying. "Didn't you give him my message?"

"What message?' asked Marjorie, looking bewildered.

"Did you not tell him that Mr. Evans would call? Why, *Marjorie!*"

"Oh, mamma! what shall I do! I forgot all about it."

Mr. Evans looked extremely annoyed. He was an irritable man, with small patience with any one's short comings. Now, he certainly had good reason to be vexed. His business was important, and he had to catch a late train, and had little time to spare.

"Well, well, then," he said, somewhat testily, "can you tell me where's he gone, if you forgot the message?"

Marjorie grew frightened. "I think—I can't just remember," she faltered.

"Haven't you any idea?" asked mamma. "Did he mention any place where he might go?"

"It seems to me—yes, I know," cried Marjorie, brightening up. "He said he was going to the Bruce's," with a faint echo of the name papa had spoken lingering in her ears. Unfortunately, the Bruces lived at the other end of town, while the Brewsters lived on the next block.

"I shall have to risk finding him there, then," said Mr. Evans, looking at his watch. "No—I have not time. Really, this is a most unfortunate matter," and Mr. Evans replaced his watch, looking like a thunder cloud. Mrs. Hale was greatly distressed.

"I will send my son instantly to the Bruces'," she said. "Perhaps my husband can catch you at the station before you leave, if he has not time to go to your house." And with this, Mr. Evans departed.

Mamma dispatched Norman post-haste across the town, then came back to Marjorie, holding out her hand in silence. Very slowly and miserably did wretched Marjorie draw off the shining ring and drop it in her mother's palm. She made no comment, except to say:

"We will talk about this after I have seen papa." Then she turned down the lights, and Marjorie knew she was dismissed.

Forlornly she went upstairs. No thought of the new volume she had left on the rug occurred to her mind. Usually, it would have been safe enough, but to-night, as wilful Fate would have it, Yum-yum happened to be in a hilarious mood. All the family but mamma being out, she felt lonely and missed her usual romp. She sauntered to the library in search of amusement. The firelight played on the standing pages of the costly volume, open on the rug. Yum-yum darted forward. With teeth and claws she worried the charming plaything, pitching it up and shaking it vigorously till the covers banged. She tore the leaves into fragments and chased them around, then settled down luxuriously to chew up what was left.

It is but justice to Yum-yum, to say that she was a well-behaved dog in general, and rarely did any mischief. Probably in the dim light she did not realize that the new plaything was that forbidden luxury, a book. However, in ten minutes the charming volume, with its beautiful illustrations and choice binding, was a wreck, and Yum-yum strutted back to mamma, feeling much refreshed and perfectly virtuous, as she lay down on her dress to take a nap.

But the next morning came Marjorie's reckoning with papa and mamma and the book—or the remains thereof.

Norman had returned the night before saying the Bruces had not seen papa, thereby reducing Mrs. Hale to depths of anxiety. Norman had gone out again to two or three places where his father might be, and at the last available minute, had met him in the street, and they had both gone to the station. Mr. Evans was there, hoping he might come, and a hurried ten-minutes talk resulted, the train fortunately being late. By this lucky chance, only, was a great amount of actual damage saved to several people.

Then he returned home to find his wife in much anxiety about the situation, and to cap all, when they went into the library, his rare, new book lay a wreck upon the floor.

Marjorie came from that interview unutterably wretched. It was seldom her forgetfulness was the cause of so much mischief, and the lecture she received had been unusually severe. She was to forfeit her ring for a month. Already the third finger of her right hand felt lonely and deserted.

"I'm perfectly wretched, mamma," sobbed Marjorie, when papa had gone out. "I thought I was getting on so beautifully and somehow, I felt sure I was never going to forget again. And oh, I'm so ashamed to go without my ring! every body'll know what's happened."

"I am sure the absence of your ring, my dear," said mamma, "will help you to remember all this. Usually, I feel that all the sense of responsibility is gone from you as soon as the lecture is over."

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"Yes," said Marjorie ruefully, "I forget to remember to be sorry very long. But I'll remember now, my ring will make me, for I want it so."

"And remember another thing, little daughter: when you feel most confident of success in overcoming a fault, that is just the time when you need double caution. 'It's always dangerous to be safe,' you know."

"Oh, is that what that saying means!" broke in Marjorie. "I never could see how it was dangerous to be safe."

"Yes, it means that, dear," said mamma, "and in your case it means a little more. You were so sure of yourself, did my little daughter feel any need of any other help in overcoming her fault?"

Marjorie's eyes drooped. "I am afraid I didn't," she said very low.

"I wanted you to feel this for yourself, dear," went on mamma, "and I believe you will realize now that we can only overcome our faults by help from above. The ring is a reminder, only."

"I see," said Marjorie, soberly. "I'll never feel safe again, you may be sure, and after this, my dear ring will remind me of that, as much as it will not to forget."

But Marjorie never lost her ring for so long a time again.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Golden Rule Arithmetic

"Phil," whispered little Kenneth Brooks, "I've got a secret to tell you after school."

"Nice?" asked Phil.

"Yes," was the answer; "nice for me."

"Oh," said Phil, and his eyebrows fell. He followed Kenneth around behind the school-house after school to hear the secret.

"My uncle George," said Kenneth, "has given me a ticket to go and see the man that makes canary birds fire off pistols, and all that. Ever see him?"

"No," said Phil, hopelessly.

"Well, it's first-rate, and my ticket will take me in twice," said Kenneth, cutting a little caper of delight.

"Same thing both times?" asked Phil.

"No, sir-ee; new tricks every time. I say, Phil," Kenneth continued, struck with the other's mournful look, "won't your uncle George give you one?"

"I ain't got any uncle George," said Phil.

"That's a fact. How about your mother, Phil?"

"Can't afford it," answered Phil, with his eyes on the ground.

Kenneth took his ticket out of his pocket and looked at it. It certainly promised to admit the bearer into Mozart Hall two afternoons. Then he looked at Phil, and a secret wish stole into his heart that he hadn't said anything about his ticket; but, after a few moments' struggle, "Phil," he cried, "I wonder if the man wouldn't change this and give me two tickets that would take you and me in one time?"

Phil's eyes grew bright, and a happy smile crept over his broad little face. "Do you think he would?" he asked, eagerly.

"Let's try," said Kenneth, and the two little boys started off to the office-window at the hall.

"But, Kenneth," said Phil, stopping short, "it ain't fair for me to take your ticket."

"It is, though," answered his friend, stoutly, "'cause I'll get more fun from going once with you than twice by myself."

This settled the matter, and Phil gave in.

"So you want two tickets for one time?" said the agent.

"Yes, sir," said Kenneth, taking off his sailor hat; "one for me and one for Phil, you know."

"You do arithmetic by the Golden Rule down here, don't you?" asked the ticket man.

"No, sir; we use Ray's Practical," answered the boys; and they didn't know for a long time what that man meant by Golden Rule.—*Southern Churchman.*

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Household Suggestions

A HANGING BASKET.—A pretty hanging basket may be made of those cylindrical willow baskets largely used by florists, many of which have been given to graduates and travellers this season. Select the lid of a circular tin box; those in which pulverized coffee is put up answer admirably. Push this lid down into the basket until it is firm, and then set in a small flower pot. Fasten cords at the sides of the basket, gild or enamel it if you choose, and the ornament is completed.

THE CHAFING DISH.—The aristocratic chafing dish bids fair to become a democratic utensil in tenement-house reform. In nickel silver, the dish costs as high as $25, but different sizes are being put into the market now in granite ware, which run as low as $1.50. These cheaper dishes serve their purpose equally well, and it is the hope of the philanthropist to introduce them into the workingman's home, so that he can have a hot supper without the discomfort of a hot coal stove at his back. So far the concoctions cooked in the chafing dish have been delicate and dainty, but experiments are being tried to see if heartier viands cannot be prepared over the alcohol lamp. Eggs are easily cooked for breakfast in several different ways, one of which is with anchovies. First, slices of bread must be toasted and placed on a dish, spread with anchovies, from which the heads and backbones have been taken. The best are those packed in bay leaves and spices. If the bread scorches, a wire stand should be used. The ingredients are five eggs, a large tablespoonful of butter, four of cream, salt and pepper. When thickened, pour over the anchovy toast and serve. Coal roast veal may be used up by cooking in bits in the dish with a cupful of gravy, a half-teacupful of milk, a can of mushrooms, yolks of two eggs, pepper and salt. Heat gravy and milk, add beaten eggs slowly, then mushrooms, and in a few minutes the veal. An ingenious housewife will soon discover endless variety in chafing-dish viands. Its use in summer in flats and tenement house kitchens is sure to prove a blessing.—*Brooklyn Eagle.*

THE DELICIOUS PEACH.—"There are but few people who know how to serve peaches and cream in a manner worthy of the luscious luxury," observed a lady the other evening at a restaurant where the fruit had been placed before her in an altogether unattractive style. "Let me tell you," she continued, "how to present the fruit in a manner fit for the gods. To begin with, take two or three large freestone peaches, yellow ones, fair and smooth, for each guest whom you wish to serve. Place them in a vessel and pour very hot water upon them, until they are entirely covered. Let them remain in the scalding water for half or three quarters of a minute, and then pour a covering of cold water upon them and add a lump of ice as large as a cocoanut. After they have stood in the cooling bath ten or fifteen minutes, lift them out one by one and remove the skin, which can be done with surprising ease by starting it with a knife and pulling it gently with the fingers, as one does in peeling tomatoes, after similar treatment. The only difference is that the skin comes off peaches more easily than it does off tomatoes. When the skins are removed, put the peaches into a large earthen dish, being careful to pile them on top of one another as little as possible, and place the vessel in the refrigerator. Ten minutes before it is time to serve them, lift them carefully, one at a time, into a large cut-glass dish—a salad bowl will answer capitally—and cover them over with finely chopped ice. At the table the hostess is to serve them in flat plates—not in small, deep dishes—and for each person there must be a fork and a small fruit knife, with which the pits can be removed easily and without any 'mussiness.' Served in this way and with fine sugar and a cut-glass pitcher filled with rich, golden cream, a dish of peaches becomes a beautiful, luscious, melting dream."—*New York Herald.*

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